

Two Sermons;
**THE FORMER DE-
LIVERED AT PAVLS
CROSSE THE FOVRE AND TWEN.**

tieth of March, 1615. being the anniuersarie
commemoration of the Kings most happie
succession in the Crowne of England.

THE LATTER AT THE
Spittle on Monday in Easter weeke, 1613.

By **IOHN VVHITE D.D.**

*My Sonne, feare thou God and the King, and meddle not
with them that are giuen to change. Prou. 24. 21.*



Imprinted at London by Richard Field for William
Barret. 1615.

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TO THE RIGHT
VERTVOVS AND NOBLE LA-
die, the Ladie Crofts, wife to my worthie
Patron, Sir Iohn Crofts of Saxham:
all comfort in the mercies
and grace of God.

Good Madam, I send you what I
preached, not long since, in a so-
lemne and deuout audience, vpon
speciall occasion. For such is ei-
ther the curiositie or religion of
Hearers, that sometime they
will haue vs preach in print. He that could do it
well, in one sense, were a man fit for this age; though
in my sense, it is fitter for many then for my selfe:
who knowing mine owne imperfections, and the
different operation of a mouing voyce and breath-
lesse letters, am therefore naturallty timorous of pub-
like censures: and had kept my lines within doores
if either importunitie had not inticed them abroad,
or I had not feared their stealing out at a back dore.
Now, as they are, I commend them to your Ladi-
ship,

THE EPISTLE

Ship, it hauing bene, time out of mind, a courtesie allowed the Presse, to take vp the Passe where it best affects. When I liued farr remote, Sir Iohn Crofts, your husband, my worthie and louing Patrone, hauing neuer seene me, sent and called me to the place I haue: since which time it hath pleased both Him and you selfe, and your Noble children, and my Honorable LADIE CHEANY (with whom you liued in the straitest band of loue vntill God, by a blessed death, in her ripe age, tooke her to his mercie) so much to fauour me, that thereby I haue bene the better both encouraged and enabled to my studies, which were falling to the ground for want of means. And if that were not, yet what I haue seene since, in the course of your life, and the order of your family, were enough to binde all good minds, that honour Vertue, vnto you; whose zeale to Religion, and loue to Learning, and continuall exercise therein both by reading and practise, ioyned with such promptnes of memorie and modestie in speaking, giues you interest in all either Learned, or Godly, & makes you worthy of more then my poore words can attribute. Saint Ierome commends a Ladie because she made her daughters and gentlewomen that were about her daily to reade and learne somewhat out of the Scripture: a kind of commendation now
worne

DEDICATORIE.

worne out of fashion, like a sute of apparell of the old make: yet your Ladiship hath not refused it; that he who hath seene your children and attendants about you, priuate, at worke, hath doubted which were the worke; the Reading of some, while others were working, or the working of others while some were reading. Which parts men obseruing in persons of your ranke, haue taken libertie, without all feare, and freely, to speake thereof; and the wisest that haue bene, such as Ignatius, Chrysostome, Ierome, Basil, Nazianzen, Saint Paul himselfe and the holy Euangelists, haue mentioned them; and more then mentioned them; left vs those memorials of them that the Church of God could not haue spared: as may be seene by their affectionate writing of, and to, the Maries, Lydia, Lois, Eunice, Cassobolites, Olympias, Læta, Demetrias, Paula, Eustochium, Celantia, Saluina, and diuers more; whose vertues therein mentioned are a great part of that which hath taught and giuen example to noble women in all ages since. For coniugal loue, motherly pietie, matronly grauitie, wisdom, bountie, humilitie, hospitalitie, vertue, shall be both registred, and commended, and imitated, and honored, when the contrarie shall be contemned in the greatest, and, now and then, sent downe to the graue
with

THE EPISTLE.

with a peale of satyres. Go forward then and main-
taine what God hath giuen you; and as these things
are yours in an eminent manner, so hold them fast,
and value them aboue your husbands state, or your
patronage: much more aboue glittering apparell and
worldly pleasures, and those vanities and excesses
wherewith so manie please themselves and no bodie
else. And as here they yeeld you honor and respect, so
in Death (which determines all our actions, and
layes the pleasures of sinne vpon Gods cold earth)
you shall taste the benefite thereof: for the delights
of the flesh, and the pride of life, will poison the
grauē; but the feare of God shall be recompenced
with Honor, and Peace, and Eternall life: which
things are daily behight vnto you, your godly
husband, and vertuous children, in
his praiers to God,

By him that is at your La-
diships seruice

IO. WHITE.



A SERMON PREACHED AT PAVLES CROSSE

vpon the foure and twentieth of March, 1615.

being the anniuersarie commemoration
of the Kings most happie succession in the Crowne of
England.

I. TIM. 2. 1.

I exhort therefore, that first of all, supplications, prayer, intercession, and giuing of thanks, be made for all men: for Kings, and for all that are in authoritie: that we may leade a quiet and peaceable life in all godlinesse, and honestie.



AND is it true, that all these things are so indeed as they seeme vnto vs? are we not deceiued? do we certainly see one another indeed, that we dreame not of that which is but a fancie and beguiles vs? are we out of our beds, waking, and mouing, and truly vnderstanding what befallles vs? is it day-light? are our eyes open? is not sleepe still vpon vs, or waking dreames, presenting vs with imaginations? are they not shadowes that are about vs? Is it credible that a sinfull Nation, so ill deseruing at the hands of God; so watcht by enemies in our bosome, the

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Ios. 10. 24.

most cruell and mercilesse that euer were; and threatned by him and his that thinke they haue power to shut vp heauen, and restraine the influence of euery creature; that waited for nothing, as this day, but confusion and euery mischiefe to fall vpon vs that their wrath could procure: is it, I say, possible that a people in such danger of shipwracke, in good earnest without dreaming, should, notwithstanding, liue and breathe the same life we did, enioy the same mercies of our God, the same security, the same peace, both of State and Church; and they lie at our feete like the five Kings of Canaan, that meant to haue deuoured vs? and this day, which they prophesied should haue bene the dismallest that euer rose vpon the kingdome, assemble also together in ioy and triumph, men, women and little children, to celebrate our peace, ringing and singing, and reioycing before the Lord our maker?

2. Reg. 6. 25.

* Answer to
the libel of
Engl iust. pag.
176. & 185.

Parsons, the Iesuite, a man well knowne to our State, and by his owne thought a great Statesman himselte, and wise (but he was *a cab of dung, an Asses head sold to the Pope for 80. siluerlings*, and his friends rose vp in a misty morning when a sheepe seemed to them as big as an ox) in the late Queenes dayes, publisht in print, that * *By the vncertainty of the next heire, our Countrey was in the most dreadfull and desperate case, in the greatest miserie and most dangerous termes, that euer it was since or before the Conquest: and in farre worse then any Countrey of Christendome; by the certainty of most bloody, ciuill, and forrein warres: all our wealth and felicitie whatsoeuer depending vpon a few vncertaine dayes of Queene Elizabeths life; and such as hoped otherwise he calles, common persons and thrifelesse yonkers.* And this was the generall cry and

and expectation of them all: that what we now see to the contrarie, through Gods infinite mercie, against their conspiracies, may seeme a dreame; and our meeting this day, to celebrate this mercie, may seeme a fancie or delusion of our senses. And indeed for men to be thus mistaken in their sleepe it is ordinarie. For, *Esay 29. 8. A hungry man dreames, and behold he eateth; a thirstie man dreames, and lo he is drinking: and yet when they wake their soule is empty.* For such is the nature of dreaming: (*πᾶν ὅτις ἐστὶ καὶ παρὰ δόξας ἐν τρυφῶσιν χαίρει*) it is full of *Chrylost.* deceit, and will set vs a playing with monsters.

2 But that which we are about is neither dreame nor delusion, nor are you asleepe, but waking, and you really enioy vnder your hands all that you thinke on; and see a wonder beyond any euer dreamt of: and it is day, euen cleare day-light, one of the lightsomest that euer shined on our nation; the Sunne is vp, and hath shewed vs the vnspeakeable mercies of our God. *This Psal. 118. 24. is the day which the Lord hath made, we will reioyce and be glad therein.* And long may this day endure; like the day of Iosuah when *the Sunne stood still in Gibeon, and the Moone in the valley of Aialon*: Let the tender mercies of God euermore enlighten it with the day-spring from aboue: let eternitie embrace it and claspe it round about, that it may be ioyned with the daies of heauen, and measured together with eternitie: let clouds nor mists, nor stormes, nor tempest, nor the *smoke of the bottomlesse pit*, euer ouershadow it; nor the darke night tread vpon it: let it shew the paths of righteousness, and the wayes of God to all people: in the light thereof let vs see long peace, and the continuance of true religion, the amendment of our liues, and the downefall

^a Ep. ad Mag.
ncl.

^b Tertul.
apol.

^c Euthym. in
Psal. 117.

of Antichrist. Write this day, as ^a Ignatius saith of another day; *the Lady and mistress of all other dayes*: the blessed day which the Lord hath made, therein to shew the riches of his mercies to the vnworthiest nation that euer was; God grant we may be able to reioyce ^b *Conscientia non lasciuia: not lasciuiously but righteously*; ^c *ut celebrem Deo ac splendidam solemnitatem agamus: that we may make our solemnity such as the goodnesse and greatnesse of God requireth.*

3 To which purpose the words of my text do fully instruct vs. They are an admonition touching the matter of prayer, wherein the Apostle requires that, without limitation, we *pray and giue thanks for all men*: but namely for *Kings and publike Magistrates*, and such as are *eminent in the State*, that the Gospell may be propagated, peace, vertue and iustice, may be maintained. For, *Prou. 29. When good men are in authoritie, the people shall reioyce; but when the wicked beare rule, the land mournes*: And *Esay 49. Kings shall be thy nourishers, and Queenes thy nurses*; when God will put his Church into the hands of the Magistrate as it were to nurse, let *thanks* be rendred to him for his ordinance, and *supplication*, and *prayers*, and *intercession*, be made for their continuance in well doing; that the State vnder them may be in *peace*, and be gouerned *iustly* and *religiously*. He complaines immediatly before, of some that, lately by their apostacie from their religion, had hindred the Gospell, and indammaged the Church: had there bene a Christian zealous Emperour, a Constantine, a Theodosius, a Louinian, a John Fredericke, this either had not fallen out, or had not done so much hurt; now, in this want, all that could be done was to excommu-
nicate

nicate; which being too little for the remouing of so great a mischiefe, he *exhorts* and *requires*, that *principallie* *aboue all things* a care be had in the Church, that *prayer* and *thanksgiuing* be made for *all men*, that no man fall from *faith* and a *good conscience*: and namely for *Kings* and *Magistrates*, that such as fall being suppressed by the secular power, the *peace* and *quietnesse*, the *pietie* and *honestie*, of Church and State may be preferred. This is the sense and connexion of the text.

4 Wherein our Apostle affirmes three things. First, the exercise that he would haue vsed. Secondly, the matter of this exercise. Thirdly, the end why we should thus exercise. The exercise is *prayer*. The matter of this prayer, for *all men*, and namely for *Kings* and *Magistrates*. The end why, *that we may leade a quiet and calme life, in godlinesse and honestie*. In handling whereof you will soone perceiue me to omit many points that are incident: but I must attend vpon the time, and will aime onely at the occasion.

5 First, the exercise commended is *prayer* and *thanksgiuing*. For, 2. Cor. 10. 4. *the weapons of our warfare are not carnall, but mightie*: where Saint Chrysostome notes vpon that place, *not our wealth, or power, or flattering of our selues can saue vs, but the power of God*. This duty is expressed in foure termes: *supplication*, *prayer*, *intercession*, *thanksgiuing*. The streame of Doctors, and expositors, old and new, commonly distinguish these as foure seuerall kindes of prayer, albeit they scarce agree in defining the. The most receiued distinction is, that *supplications* are for the pardon of our sins. *Prayers*, the vow and promise, that we make to God, touching the amendment of our life. *Intercession* when

we pray for others. *Thanksgiuing*, when we praise his Name, for the graces he bestowes vpon vs. Others, who seeme to come nearer the point, expound them thus: when we pray God to turne away euill, this is *supplication*: when to giue vs the good we need, this is *prayer*: when we simply craue any thing whatsoever, this is *intercession*: when we blesse God for his mercies, this is *thanksgiuing*. For my owne part, I thinke it more probable and easier to defend, that the Apostle intends no such diuision, in regard of the matter of Prayer; but onely to commend the same thing in diuerse words, according to the custome of the Scripture; for howsoeuer *prayer* and *thanksgiuing* may be distinguished; yet the rest either cannot, by reason they do all of them essentially include each other; or are not, in this place, by reason the definitions assigned will not so aptly suite with the Text. I will therefore follow * Hilary, who applies them to the seuerall *motions of the minde* wherewith we ought to pray: for in all prayer it is necessary that the mind be lift vp to God by charitie, humilitie, and faith: our *charitie* desires the good of others as well as our owne; our *humilitie* prayes with all submission to God, and acknowledges what we receiue of his mercie: our *faith* makes vs flie to God alone, and in his goodnesse to repose our confidence. According to which exposition, this distinction of words is not founded on the matter of prayer, so much as on the seuerall *habits and motions* of the mind whence true prayer proceedeth, and wherewith it is informed. For euery moral action is specified by the intention of the doer: & therefore the intentions or motions of the mind being diuers, the same prayer hath also diuers appellations.

6 Which things thus expounded, we may perceiue what the thing is that is, most effectually and auailable to the prosperitie of a kingdome, that Kings and Rulers may succeed and hold out, to the comfort and happinesse of their people, our Apostle bidding make *prayer and supplication, and giue thanks* for these things. Not that policie, or strength, and counsell may be neglected, for that were tempting of God, and contemning the meanes which he hath appointed; but because it is God alone that giues motion to these things, and the influx of his prouidence makes them effectually: *By him Kings reigne, and Princes rule, and all the Nobles and Iudges of the earth*, saith Solomon, *Prou. 8. and Iob 12. He leades Counsellors away spoiled, and makes the Iudges fooles: he loseth the collar of Kings, and guirdeth their loines with a girdle: he powreth coniept vpon Princes, and weakeneth the strength of the mightie.* If his helpe and mercie be wanting, the sinewes of a State will shinke, and the wisdom of the wise will be infatuated; policy will be no better then lunacy, glory will turne into miserie, and armies of men will but helpe to make the fall heauier. τὸ γὰρ μέλλον γίνεσθαι ἀντιπράττει καὶ τῷ φρονεῖν. Pachymer.
For what God will haue come to passe will outworke all humane consideration; and then, as Nazianzen speaketh, *Tandem submergetur navis quae multos ad portum feliciter appulit: hope which useth to bring the most miserable to the shore, it selfe shall sinke and perish.* Thus the mightiest States haue bene dissolued, and all worldly power, when God abandons it, falles to the ground. That, as Sidonius speaketh, the most potent and politicke man Lib. 1. ep. 7.
*that liues, may lie, veluti vomitu Fortuna nauseantis ex-
 putus:* as if Fortune from her loathing stomacke had

vomited him vp, and spit him vpon the ground: to prevent which danger, and to saue from enemies, the prayers and religion of the subiect haue alwaies bene the best meanes. ^a When Amalek fought against Israel, ^a Exo. 17. Moses, by his prayer, assured the victorie. ^b When Iosaphat was in danger, he prayed to God with his people: *We know not what to do, but our eyes are vpon thee.* And this remedy hath neuer failed the people that haue vsed it. Saint Ambrose ^c reports of Theodosius, that in a fought field against the tyrant Eugenius, when he had almost lost the day, alighting from his horse, and stepping before his armie, in the face of the enemy, he onely kneeled downe and cried to God, *Vbi est Deus Theodosij*, Where is Theodosius his God? and wonne the day. ^d When Marcus Aurelius, in the field against 970000. enemies, was in distresse for want of water, the prayers of the Christians relieued him: *cum ipsa oratione affuit Deus*, saith Iustin Martyr, so soone as they had prayed God was with them; and he receiued the prayers of the Church as a garriso into his Empire. The Macabees had their name of this, that in their colours, when they went into the field, they had five letters, מִיכָאֵל, euery letter signifying a word, *Mi cha Elohim be Israel: Who is like to God in Israel*: all their confidence was in God, on whom they called & depended. This is so well knowne and ratified by experience, that I neuer read of any State, Christian or Gentile, but they haue acknowledged it. That not the Church alone, but infidels in their idolatrie, and heretickes in their schisme, haue had recourse thereto. What more solemne with the ancient Greekes, Romanes, Carthaginians, or the Turkes and Barbarians at this day, then to enioyne prayer

^a Exo. 17.

^b 2 Chro. 20.

^c De obit.
Theod.

^d Iust. apol. 2.

prayer and religious service to their idols, for the securitie of their State? The onely error among Christians, being, either the performing of this exercise without cleansing their life, or the forgetting or neglecting thereof, or the casting it behind strength and policy, which ought to follow it. Your Bishops and Preachers honour and affect the outward policy of the State as much as any in the kingdome do, and take as much comfort in the strength of our nation, the wealth of the subiect, the vigilancie and circumspection of the Counceller, the courage and skill of the martiall man, and will be as sorie to see them decay: yet will we neuer cease to crie in your eares, *A horse is but a vaine thing to saue.* ^{cPsal. 33. 17.} The SPANISH ARMADA, and POWDER-TREASON, and ALL THE TREASONS that haue bene plotted beside, haue taught vs, that not the policy or counsell, or strength of our nation, but the mercie of God, the infinite, tender, sauing mercie of our God, hearing the prayer of his people, was it that rescued, when strength lay asleepe on Dalilahs knees, and policy was blind, and all humane wit foresaw no danger: the which may teach vs for euer not to boast too loud of great Brittaines strength, but to remember PRAYER, and by maintaining RELIGION, and leading the subiect forward to DEVOTION, and by suppressing that which hath poisoned the prayers of thousands among vs, to procure that God euery where, by *lifting vp pure hands*, be called vpon, and blessed for his mercifull prouidence ouer the State.

7 And we must not onely be mindfull of the *duty*, but carefull also that we discharge it *well*; by reason that as true prayer rightly informed will preserue, so that

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which is otherwise will do no good : therefore, as Saint Chrysostome saith: *Not onely the flowers, whereof the garland is made, must be fresh and louely, but the hands also of him that makes the garland must be cleane.* For Saint Iames^f saith, *You aske and receiue not, because you aske not as you should.* We must ioyne three things with prayer, if we will be heard. First, *the hands lift vp must be pure*, that we liue not in sinne. *Esay, 1. When ye multiplie your prayers I will not heare you, for your hands are full of bloud*, in which case, ^g saith Philo, ἀθύροι θυσιαι, ὕψαι παλίμφοτοι, καὶ ἀνέρος ἱερουργίαι: *Sacrifice is abominable, seruice vnholly, and prayer ominous* : For^h he that turnes his eare from hearing and obeying the word, euen his prayer shall be abominable. Next, we must perseuere without wearinesse, praying daily, and waiting patiently, if any thing be amisse, and daily giuing thanks; So the Scripture teacheth : ⁱ *Continue in prayer, and watch thereunto.* For the State hath her daily charge, and daily enemies, and daily dangers : as a ship by sea in a long voyage; where perseuerance, euery man in his charge, is it that makes a prosperous iourney. Thirdly, *the mind must be lift vp to God by the puritie and the deuotion thereof* : there must be *faith and confidence*, that God will heare vs; *reuerence* of his Name, *meeknesse* of spirit, *loue* to one another; and, as our Apostle saith in the eight verse : *holy hands without wrath or doubting.* And in the point of *Thanks-giuing*, there must not onely be in the vnderstanding an apprehension of the mercies of God receiued, but in the will such a spirituall ioy therein, and loue to God therefore, that the mind thereby be reuoked from reioycing in any thing else, but onely in God that saues vs. This is the prayer that pierceth heauen : *Præternolat montes*

^f Iac. 4. 3.

^g Vit. Mos.
lib 3.

^h Pro. 28. 9.

ⁱ Col. 4. 2.

montes & nubes, penetrat cælum, & implet mundum m, ecce quousque volat vox clamantis anima: It flies higher then mountaines or the cloudes: it filleth the world and pierceth heauen, when the soule cries to God with an earnest voice. When Arius infested the Church, the saying was, that Athanasius resisted him with his learning, but Alexander the deuout Bishop vanquisht him with his prayers. Socrates telleth that when a terrible fire in Constantinople, fastened on a great part of the citie, and tooke hold of the Church, the Bishop thereof went to the altar, and falling downe vpon his knees, would not rise from thence till the fire, blasing in the windowes, and flashing at eucry dore to come in, was vanquisht, & the Church preserued: with the fouds of his deuotion, he flaked the furie of the threatning element. The same shal be the force of our prayers for his Maiestie and the State, if we be faithfull therein: heresie may rage, treason conspire, and enemies cast fire-brands; but we will trust in him that neuer forsaketh such as cal vpon his name.

8 The next thing mentioned in the text, is the matter of our prayers, containing the *Persons* & the thing to be prayed for: touching the *Persons*, he enioynes that we pray, first, generally, for *all men*: and then particularly, for *Kings and all in authoritie*. First, for *all men*, the reason whereof is yeelded, verse the fourth, because *God wills that all men be saved, and come to the knowledge of the truth*: and *Christ the Redeemer*, in some true manner or other, gaue himselfe a ransom for *all*. Our deuotion must attend Gods will, that what he willes we pray for, that so his will may be done in earth as it is in heauen. There were no difficultie in this point if by, **ALL MEN**, no more were meant the *All* the elect,

or *All* that professe Christ, and are true members of the Church. For in these the mercie of God, and the effect of our prayers infallibly and apparantly shew themselves: for, *Rom. 8. Whom he predestinated, them he calles, and whom he calles those he iustifies, and whom he iustifies them he also glorifies.* But when we see with our eies innumerable companies, and whole nations, to be Barbarians, Infidels, Iewes, Idolaters, Heretickes, Atheists, Profane, Excommunicate, Enemies; and when we certainly know by the Scripture, and without controuersie beleue, no small part of mankind, in Gods decree and eternall purpose, to stand reprobate and reiected from saluation, and all the effects of election, (whether in the masse of sinne or not, and whether vpon the foresight of their vnbeleefe or otherwise, all is one to the point of this difficultie:) when, I say, it is of all hands yeelded that there be so many reprobates, denied the grace of election, and from all eternitie, prepared, or * *finished*, as the Scripture speaketh, to destruction (for what God executes in time he willes in eternity,) what shall we say to Prayer and Thanksgiuing for these? or what benefite can either they or we receiue thereby? Marke my answer. Touching the former the case is not difficult, such being the extent of the grace of God, that there is ^k *no respect of person with him*; but either Iew or Gentile, or Barbarian or Scythian, or idolater or hereticke, may reape the benefite of our prayers, if it be no more but the outward comforts of this life; which God by his owne example, ^l *making the Sunne to shine vpon the iust and vniust*, will haue vs vow and wish them. And abstracting from reprobation, which is hid from vs, and considering no more

* *κατεργασμενα*
Rom 9.22. *finished, made vp, finished.*

^k Act. 10. 34.

^l Mat. 5. 45.

more in them but what we can infallible see, God can or may also giue the meanes, that they may be called to the truth and be saued. For so we see the riches of Gods mercie to extend it selfe to the sinfulllest and wofullest persons that euer were. Gentiles in some ages haue bin conuerted; idolaters, Atheists, heretickes in all ages haue bene reclaimed and ioyned to the Church; and if they be not, yet we to whom God hath not imparted his secret purposes, see nothing in them but we may desire it: Nay the more miserie and infidelitie we see them drowned in, the more doth Christian pietie bind vs to pitie their state, & desire their conuersion. Therefore^m in the ancient Liturgies of the Church we often reade, *μνήσθη κύριε πάντων. πάντας ἐλέησον Δέσποτα*; Lord remember and haue mercy vpon *All men*: And Celestin, a godly Bishop of the ancient Church: ⁿ *Apud diuinam clementiam, sanctarum sedium praesides humani generis agunt causam; ut legem credendi lex statuat supplicandi*: The Bishops of the Church, saith he, commend to God the cause of all mankind, and * by their prayers shew what we are to beleue. They intreate God to giue Infidels faith, Idolaters truth, Iewes light, Heretickes repentance, Schismatickes humilitie. But touching the reprobate there is more to be added. For albeit no man pray God to saue them whom he, in his secret counsell, knowes to be reprobate, that is to say, to change or abrogate his eternall decree: yet foure things are certaine touching them, which I will lay downe in so many conclusions. First, *We pray not God to saue those whom we beleue he hath reprobated from all eternitie*: the reason is, for no man prayes for that which God hath made no promise to grant, as there is no promise that he will saue him or those

^m Liturg. Iacob. & aliorū.

ⁿ Ep. ad episc. Gall.

* Not that, as we pray for all men, so God will saue all men; but that as we pray for All, so we beleue it to be his will we pray for all, and that God in all estates of men will saue whom he pleaseth.

those whom he hath reiected from election, but the contrarie; an expresse reuelation that he will condemne them. Secondly, *it is unknowne to all men who in particular are reprobate.* For albeit a man may discern violent signes of reprobation in some, as in a Turke or a Jew; yet, speaking precisely, the reprobation of this or that man is a secret laid vp in Gods owne bosome, and he that guessees at it may be deceiued, in as much
 • Ro. 11. 23. as Gods works of grace are secret, ° that he who to day is a wilde oliue, to morrow in an instant may be grafted in. Yea he that most strongly thinkes himselfe a reprobate, as Spira of Padua did, may suddenly be preuented by the grace of God, and brought to his iustification, for any thing that we know. Thirdly, *the commandement of prayer nowhere distinguisheth betweene elect and reprobate, but generally binds to pray for all men.* There is a distinction, and God that made it, knowes it; but we must do our owne worke, and let God alone with his. For, *Deut. 29. Secret things belong to the Lord thy God, but things which are reuealed, to vs, that we may do the words of the Law.* And, to authorize vs to pray for any man, it is sufficient that, all things considered, it is *morally* possible he may be saued: which morall possibilitie may be had, touching the saluation of any man aliue, if God, by reuelation, or some other certaine way, shew not the contrarie. I call it *morall* possibilitie which, *in our understanding*, may be so, by reason there are many things which, *for any thing we know*, may fall out to effect it, albeit absolutely, in Gods knowledge, it shal neuer be. *Metaphysicall possibilitie*, hauing no ingredience into our morall actions, is not enough to giue this warrant: & therefore how vehement soeuer the coniectures
 and

& likelihoods of any mans reprobation be, yet still we haue five things that ouercome such coniectures, and make the possibilitie of his saluation morall to vs. First, the generall promises of the Gospell offred to all. Secondly, the efficacy of Gods grace when it comes. Thirdly, the possibility that it may come. Fourthly, the commandement to pray that it may come. Fifthly, the examples of diuerse in desperate state, to whom it hath come. All which being put together and well considered, make it morally possible that he may be called; and ouercome the most violent coniectures and presumptions to the contrary, in as much as when they are at the highest, yet they neuer exceede the latitude or dimensions of a coniecture. Fourthly, though in the sense of my first conclusion we do not pray that all men generally, including the reprobate, may be saued; nor can giue thanks for the saluation of those whom God saues not; yet *for the temporall good of reprobates and all, whether spirituall or concerning their outward state, we may both pray and giue thanks.* The reason is, for God giues such temporall things to the reprobate, and for his Churches good, to glorifie his Name, magnifie his liberality, make them without excuse, and benefite his children: which being ends belonging to the sanctification of Gods name in the wicked, we iustly pray for all that which may aduance them.

9 Touching prayer for our enemies, there lies no question; our Saviour so exprefly including it in the commandement touching prayer, and by his owne blessed example and the example of his dearest seruants commending it to vs. *Rom. 12. 21. Be not overcome of euill, but overcome euill with good.* Philo, discoursing of

Aarons Ephod which he put on whē he went to pray, saith it was ἀπακόνισμα καὶ μίμημα τῆ ὅλης : *A representation of the whole world*: hauing in it all colours to represent all states of people whatloeuē. And in very deed we erre more grossly in nothing then in bearing malice, and wiping mens names out of our prayers, as if our priuate affection were the calendar of euery mans saluation, when no man can rent himselfe from his brother, but first he must rent himselfe from Christ, who is the root whereon both he and his brother grow; as a branch on a tree, cannot separate it selfe from the rest of the branches, but first it must depart from the tree it selfe whereupon both it and all the other branches grow. And therefore * the Patriarke of Ierusalem was vnwise to quarrell with Epiphanius because he prayed for him; for Epiphanius answered, *He would neuer be so out of charitie with any man, that he would set him at nought, whom God had made*: P And Saint Ambrose giues a good reason: *Quia singuli orant pro omnibus, etiam omnes orant pro singulis*: *When euery man prays for all men, by this meanes all men pray for euery man*.

* Ephi. ep.
ad Ioan. Hierosol.

p Lib. 1. de
Cain & Abel.
cap. 9.

q Ad Scap.
cap. 2.

r Ad pop. Antioch. hom. 1.

10 But the speciall persons for whom particularly and namely we must pray, are *Kings* and *all in authoritie*: for Kings are Gods annointed: and as Tertullian q speakes, *Homines à Deo secundi, & solo Deo minores*: *Next vnto God, and second to none but God*. The King, r saith Chrysostome, *hath no Peere vpon earth, but is κορυφή καὶ κεφαλὴ πάντων ἐπὶ γῆς ἀνθρώπων*: *the head and top of all men that liue*. Our neighbours of Rome now say otherwise; that the Pope is the man: and Kings are but his officers, and vassals, to hold his stirrop, to beare his canopie, to hold him the bason and ewre when he washes,

washes, to be vsed or deposed at pleasure, as he shall see cause. This is that which the late Councell of Lateran in Rome called *Regale Pontificium Romanorum genus: The roiall race of our Roman Bishops*. They call him that now is Paulus Quintus, *Vice-deus, Reipub. Christiana Monarcha, Pontificia omnipotentia assertor inuictissimus. The vice-God and Monarch of the Christian world, and the inuincible defender of the Papal omnipotencie*. But let them alone; he is Antichrist for his labour, whom Saint Paule sayes, we shall know by this, that he will exalt himselfe, ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα: *Beyond all Augusteyty and them that are called Gods*; as Kings, by Gods owne mouth are. S. Paul affirmes that to be *the highest power which beares the sword. Rom. 12.* and therefore himselfe¹ appealed to it. Optatus, against the Donatists, ¹saith, *Super Imperatorem non est nisi Deus, qui fecit Imperatorem, there is none about the King but God that made the King*. And with Kings must be ioyned *all that are in authoritie; Peeers, Iudges, Magistrates, Councillours of State, Captaines of warre: παρτες ἐν ὑπεροχῇ*. All that are *eminent*, or haue any stroke in the gouernment. For they also may do good or hurt: for ^uIoseph was ^uGen. 41.43. the King of Egypts right hand: and they cried in the streetes *Abrech*, for he was *Pater patria, A tender father* to his countrey, and preferued it in time of extremitie. Though Achitophel, and Shebnah, and Symmachus, and Stephen Gardiner, were not such. For though good Kings neuer so willingly, as the Sunne, yeeld their light and comfort to the State, yet bad persons about and vnder them, not louing the Gospell nor iustice, but aiming at their owne priuate ends, like clouds or malignant starres, may come betweene and hinder

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(A. 25. 11.
Lib. 3. contr.
Parmen.

u 2. Reg. 12. 2

the influence. Besides, their example drawes like Adamant; and their integritie is so needfull, that vnder the best Princes that euer were, that part of the State hath alway droopt and withered that bad officers haue meddled with. As on the contrarie, the vertue of the inferior Magistrate hath oftentimes qualified the errours and distempers of violent tyrants: as we may perceiue in the gouernement of Ichoash of Iuda, ^u of whom it is said, that *He did that which was right in the sight of the Lord all the dayes wherein Iehoiadah the Priest instructed him.* This is the reason why the Church must pray for Kings and all in authoritie vnder them.

x Mat. 4.

II Learne here, that gouernement and eminency is of God, by his owne ordinance, for the benefite of mankind, and maintenance of ciuill societie: else the Apostle would not haue tied vs to pray for them. Yea he saith expressely, *Rom. 13. 1. There is no power but of God, the powers that be are ordained of God;* therefore God giueth them his owne names and titles, and sets them in a throne like himselfe: And ^x the Diuell, making an offer to Christ, that he would giue him *All the kingdomes of the world,* promised more then he had either right or power to performe. But here we must distinguish. There are foure things in a King and euery one that is in authoritie. First, his *person*, wherein he partakes in the common nature of all other men, and liues and dies like them. Secondly, his *power and royall dignitie*. This is of God, whosoever he be that hath it, whether a good Prince or a Tyrant: a Nero or a Constantine, one or other. Thirdly, his *coming to his power*. This also is of God, when it is by lawful meanes, without vsurpation, else not. For he that ordaines the power, alloweth

loweth not the vsurpation of it. Fourthly, the *use of this power*, which being iust, and godly, and right, is also of God: but the abuse of it by tyrannie or idolatry, or iniustice, for example, is not so; for God allowes no power to ouerrule his owne Law. Our Anabaptists therefore, and such as are enemies to Monarchie, and all conspirators, Assasines, rebelles, and turbulent persons, are beasts, and enemies to Gods ordinance and to nature. For, saith Philo, *He that liues vnder a law is a citizen of the world*: the reason whereof he giues, τὰς πράξεις ἀπενθύνει πρὸς τὸ βέλημα τῆς φύσεως: *He rules his actions according to the rule of nature*. For albeit the Magistrate sometimes step into his place and vse it vnlawfully, yet still the place is of diuine ordinance, and the meanes to reforme what is amisse, is still to pray for *Kings and all in authoritie*. And not onely the King himselfe is of God, but all the eminency and distinction of authoritie that is vnder him, his Nobles, his Councillers, his Iudges, his Magistrates, his Officers, his Courts, are all of God; to maintaine his State and royaltie, and to manage the affaires of the Commonwealth, which one man cannot do: and it is but a sauage and popular humour to backbite or despise this *eminency* in whom soeuer. Those rhymes, *When Adam delued and Eue span, &c.* were liker to be made in Wat Tylers campe, then any where else; and the practise of Libelling against Magistrates and great persons, at this day, that neither the liuing can walke, nor the dead sleepe, cannot be iustified. If any thing be amisse, there is cause rather of sorrow then laughter, and it is fitter to pray, then to lay our heads together at a scurrilous Pasquill: which tending to nothing but the bringing of au-

thoritie into contempt and disgrace, the end may be the ouerthrow of all at the last, when nothing is more dangerous in a State, then for Statesmen to lose their reputation: and the Stage and Poet, with ieaftes and Satyres to deride sinne, which by the Bishops and Pastors of the Church is grauely and seuerely to be reproued. It is true indeed that among the Greekes, *in veteri Comædia* the persons of men were taxed: but they were Barbarians whom Christians must not imitate; and the Magistrates thereby were disgraced, and the rude people armed against them to the ruine of the best men, as we haue examples in Socrates and others, and therefore the best States put them all downe.

12 I come now to the last point of my text: which is, the thing prayed for, or the end why we pray for Kings, *That we may leade a quiet and peaccable life in all godlinesse and honestie.* In which words he names the thing with the conditions thereof. The thing is *peace*, the conditions are peace with *godlinesse*, peace with *honestie*, in their latitude: *All godlinesse, all honestie.* For peace without these things is no good or durable peace, but will deceiue the State that trusteth to it. *Is it peace?* saith Iehoram; but Iehu answered, *What peace so long as the whoredomes of Iezabel and her witch-crafts remaine?* We must therefore pray for peace with *godlinesse and honestie.* This peace hath two degrees in the text: the first is *ἡσυχία*, *Publike quietnesse*, when the State is secured; neither wars nor garboiles, nor faction, nor conspiracies, troubling it. *ἡσυχία, ἀστυλατὶς ἐστὶ*, saith Varinus: *Quietnesse is the securitie of the State from feare.* The next is, *peace & tranquillity* of euery mans priuate state, when no storme beating the publike, he liues at rest

rest in his priuate, and hath *Vsum fructum communis pacis*, The vse and profite of the publike peace. An image wherof we haue in the dayes of Solomon: ^b *They dwelt* b1. Reg. 4. 35 *confidently euery man vnder his vine, and vnder his fig-tree, from Dan to Beershebah.* The want whereof gaue occasion to a seruant of the Emperour Adrians, when he died, to write vpon his graue stones; *Here he lies that died an old man and yet liued but seuen yeares;* because after he was out of his infancie, all the rest of his life was beaten with labour and vnquietnesse. The *godlinesse* mentioned is the true faith, and right seruice and worship of God by true religion, when the same is nourished in the State: as in the dayes of those Kings that put downe the groues and altars built to Baal. *Honesty* supposes euery vertue that maintaines ciuill societie, and gouerns the outward life of the subiect: the contrarie whereof is riot, disorder, vnseemlinesse in manners. These are the things to be aimed at in gouernement: and for the obtaining whereof we must pray and giue thanks for *Kings and all in authoritie.*

13 Note first, that the best and principallest things that can betide any people, is, the maintenance of *true religion* and *godlinesse*, and the preservation of *peace* and outward *honestie* in the State: the Apostle requiring that we pray for these things *first of all*; as that which all men must procure to the vitermost of their power: and which being obtained, God in this life, giues no greater blessing. Our nation therefore possessing these things in so ample manner, must confesse that God hath enriched it with his greatest mercies, and made it most happy, and giuen vnto it all that for the which he first ordained gouernement: of which point I shall say more

in that which followeth.

14 Note againe, how the Magistrate, and others of eminencie, must aduance these things and procure them. First in their owne persons, and by their owne example, themselues liuing grauely, religiously and honestly. For if the end of prayer be that this may be in the State, how much more are the Statesmen bound to aduance it in themselues? It is a thing that great men and well borne, may as fitly take notice of, this day, as any day in the yeare; that the vsing of their pleasures moderately and discreetly, and the composing of their manners and carriages, their studies and example, to the maintenance of *religion* and *honestie*, will be very gratefull, this day, and well accord with the prayers of the Church. There is a fault this way, I wil touch it, but softly: Many gentlemen and eminent persons, specially of the younger sort, too much neglect that godlinesse and gouernement which, by their meanes, another day, when they are in *authoritie*, they should see maintained in others. Lightnesse of carriage, want of learning, ignorance in the lawes, customes and gouernement of the countrey, slacknesse, or possible, auersnesse in religion, abandoning themselues ouer to spending and sensuality: and for one particular, immoderate drinking: are euill dispositions to eminencie, and will make them both vnable to maintaine the publike good, and vnfit to gouerne others. *Nostine hos, saith Pliny, qui omnium libidinum serui, eos puniunt quos imitantur?* Haue you not seene those who being the seruants of euery sinne, yet punish that in others, which themselues imitate? *Mendacia fallax Damnat, & in mæchos gladium distringit adulter,* was the complaint of Prosper: that is to say; when liers were

were to be censured by deceiuers, and adulterers to be punished by wantons. It was but a hard shift that a city in Spain was glad to vse for the redressing of such a like matter. Ludouicus Viues makes the report. The young Nobles and gentlemen, diuerse of them, were fallen from the grauitie and honour of their ancestors: they followed prodigalitie and lightnesse; they were vnlearned in the lawes, and knew little Art, or militarie discipline; euery one had his mistris, and spent his time in courting her: bankets, reuels, dancing, amarousnesse, was their studie. Great gallants they were, and that was all: which the ancient Magistrates obseruing, thought, what will become of the countrey which these must gouerne when we are dead? They dealt with the women, on whom they saw they depended; their daughters, the Ladies, all the young gentlewomen; and shewing them the inconuenience, required their helpe, and gaue them instruction: which they following effectually, recouered the gentlemen. They repelled from their fauour all that were fantasticall, sent them to their bookes; aduised them to Armes, grauitie, sobrietie, noblenesse: and fauouring none that were vaine, they wrought wonders, and secured the State; that these men proued as honourable and seruiceable in the same, as any of their ancestors that were before them. I told you this was but a hard shift, yet was it the best they had; and would we had Ladies and gentlewomen to do as much for vs, when Bishops and Preachers, and sage examples of our State cannot do it.

15 Secondly, the Magistrates must maintaine ciuill *honestie* in others also that liue vnder them. For, *Rom. 13. such as do euill are threatned; for the Magistrate*

beares not the sword in vaine, but is Gods minister to take vengeance on them. I need not stand to proue that which no man denies: onely they which know they should do it, either do it negligently, or are outfaced that they dare not do it. VVho seeth not that whoredome, drinking, swearing, quarrelling, and roaring (pittie we should be inforced to name such things in this place) are so common, that scarce is there left in the streetes, either *religion*, or *honestie*, *godlinesse* or *civilitie*? But drinking is now so taken vp through the whole kingdome, that the Germanes, I heare, are like to lose their Charter: There was in Rome a streete called *Vicus Sobrius*: *The Sober streete*, because there was neuer an alehouse in it; which is hard to be said of any streete in England. I heard my selfe, not long since, the principall Magistrate of this Cittie, that then was, in an open speech to the Commons, make so pithy and feeling a speech touching the bleeding sins, and swelling sores, (so, as I remember, he called them of the Cittie) and so tenderly exhort to amendement, that I well perceiued many things to be discouered that could not so easily be reformed. And yet the Magistrate must not be wearie for all that, when the prayers of the Church continually attend vpon him; and if, by all endeouour possible, this one sinne of drinking could be put downe, the publike *honestie* of our nation would the easilier be maintained. Now, all ouer the land, the Iustice of peace is milde, and the drunkard merry, which two, you know, will amend no sinne. I will tell you a storie in Athenæus of an alehouse that came to be called *The signe of the galley*, vpon this occasion. The roaring-boyes meeting at a house, dranke so long that their braines being ouerwhelmed,

whelmed, they thought all that was about them to be sea, and the roome where they sate a Gally, so tossed with waues that they feared drowning; and therefore, as men in danger of shipwracke, they threw all things that came to hand out of the window into the streete, pots, plate and furniture, to lighten the ship: which being taken vp & carried away by such as came by, the Magistrate next morning comes to punish them for the disorder: but they, hauing not yet slept out their drinke, answered him, That it was better to cast all into the sea, then the Gally, wherein they were, should be sunke, and so many braue gentlemen be cast away; and while the Magistrate wondred at their drunken imagination, another, creeping from vnder the table where he had lien all the night, replied, thinking the Magistrates to haue bene gods of the sea; And I, ô ye Tritons, for feare laid me downe vnder the hatches: which distemper of theirs the officers perceiuing, went their way, and forgiuing them, bad, Do so no more: to whō they all gaue this thanks; If euer we escape this storme, and get safe to land, we vow you statues, and will set vp your images in our countrey as to our sauiours. This storie is a patterne of the behauour which our drunkards vse, and the manner how it is punished abroad in the countrey; when they are presented, they answer for themselves some flegmaticke conceit of swimming in the sea, that relishes of the broth; and the Magistrate bids, Do no more so: and so the drunkard in honour of the Iustice, makes his image for sauing him, and writes vpon it, Good-ale neuer wanted a friend vpon the bench.

16 There is as much to be said of drinking healths,

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but I want time, nor greatly care I what any man can pleade for it : one Saint Ambrose is more to me; and one discourse of his, *De potu ad aequales calices*, Touching drinking healths, more moues me, then all the health maintainers in this Citie : whom I do most earnestly intreate to reade ouer and ouer, the 13. and 17. Chapters of his booke, called *De Elia & Ieiunio*: where he shall not onely see the very image of our times; *Bibamus etiam pro salute Imperatoris: Let vs drinke Health to the Emperour*, but heare the holy Bishop so inueigh against it, that the grauity and bended browes of so great a Prelate were able to make the cup fall out of the greatest Barons hand in England. * The Emperour Aurelian was ill troubled to finde out one Bonosus to quaffe with the German Ambassadour, who yet was derided for his labour, and commonly called, *Not a man, but a drunken pitcher filled with wine*. Our time affords store of these, whom no exercise can please without drinking, like the German mentioned by Pontanus, who hearing a solemne Tilting at the Court applauded by the cōpany, cried out, *O valeant ludi quibus nemo bibit : Farewell the game where there is no drinking*. Let all men remember their end, and the terrible account they shal, one day, make to him that hath said it:

* Augst.

o Ep. 5. 22.
Habb. 2. 15.

o *Woe be to them that are strong to drinke, and giue their companions drinke that they may see their nakednesse.*

17 Let me insift vpon a word more that is in my text: *Godlinesse* of religion. Wherein no doubt, our Apostle desires Gods blessing vpon Kings for this cause principally, that the true faith of Christ may be maintained, and heresie suppressed. This is agreed vpon at all hands, that I neede not spend time in prouing it.

Gal.

Gal. 5. 12. He wisheth they were cut off that trouble the Church: and Irenæus reports the precisenesse of the Apostles, and the Christians of those times, to haue bin such, *Vt ne verbo tenus communicarent alicui eorum qui adulterauerat veritatem*: That they would not so much as talke, or in words communicate with any that had violated the truth. For, him that is an hereticke auoide, saith our Apostle, *Tit. 3. 10.* Our countrey men Romanized and Iesuited, haue filled the world with out-cries against our State, for suppressing them, and making lawes against their religion. What they say, and how they exclaime, and what they conspire about this matter, I cannot now stand to rehearse; but if their herisie and superstition be not expelled, how shall your faith stand? What security shall Sarah and her sonne Isaak haue in the house, if Hagar and her brat be not beaten out of doores? I will play at short weapons with the, & come to the point. PAPISTRY CAN STAND NEITHER WITH PEACE NOR PIETIE: THE STATE THEREFORE THAT WOULD HAVE THESE THINGS, HAD IUST CAUSE TO SUPPRESSED IT. Touching our Peace, it hath not bene violated in our State these many yeares, but by them: nor scarce in any State Christian, since Charles the Great his time, but the Pope and his ministers haue had a hand in it.* It was the complaint of the noble Fredericke the second, *Reuera Imperialis autoritas Papali semper impugnatur inuidia: The Papal enuy hath alway blasted the authoritie of Kings.* And I challenge all the Iesuites this day in England, let them giue an instance of any kingdome in the Christian world these eight hundred yeares that hath not complained of the Pope intermedling

*Pet. de Vin.
lib. 1. ep. 31.

* Niceph.
Gregor.

medling, and crossing their peace. But I will shew them that a great part of the most grieuous tragedies that euer fell out in any kingdome, whether the combustion, or the ouerthrow of the State, or the murder of the king, haue bene contriued by them; and so long as there is a book to be sold in this Church-yard, or we can keep our libraries from their purging, it will be iustified by due record.* He was a great King that put one to death for but wearing his Crowne in his owne presence: he was going in his barge, and his Crowne falling into the water, the barge man swom after it, and onely put it on his head as he swam till he recouered the barge: the King gaue him a talent for sauing it, but cut off his head for wearing it. Would God these men had done no more but reached at the crowne to saue it, but we know they haue indeuoured to steale it: and if authority cut them not shorter, they will whensoever occasion serues, sinke and destroy it.

18 I will say nothing of their priuate turbulencie, nor what good neighbours they are at home in the country where they rule the house that harbors them, & specially the goodwife or Lady thereof. I will onely touch their sawcinesse with the Crowne, that which our State droops and bleeds vnder. Who is such a stranger in our State, that he knowes not their refusall of an oath onely for allegiance and ciuill obedience? their suing for dispensation, and their open contestations with his Maiesty and the State about it, the Pope with his Colledge and Consistorie maintaining them? Saint Austin sayes, *We distinguish betweene the eternall God, and the temporall Lord; yet we obey the temporall Lord for his sake that is the eternall God.* And all Antiquity confessed (I vse

use the very words of Chrysostome, Theodoret, Oecumenius, and Theophylact) *that were he an Apostle, a Prophet, an Evangelist, a Bishop, a Priest, a Monke: Siue quisquis tandem fuerit, of what cloath soeuer his Coate be made,* the King is aboue him. Strabo tels of a Highpriest in Pontus, that ware a Crowne, whose subiects were called *Hieroduli*, whom he ruled with Kingly authority; but he was a Pagan, and still the King was his Lord. The Pope affects this prehemience, and would haue all the world to be his *Hieroduli*: he and his crew will be Pagans, Donatists, Anabaptists, what you will so they be no subiects. ^a Christ told his Disciples, Peter and all, ^{a Luc. 22. 25.} *The Kings of the Gentiles exercise Lordship ouer them, but it shall not be so among you:* The Pope and Papists will exercise it, and turne the text, *Kings exercise Lordship ouer their subiects, and you shal exercise it ouer Kings, & not be subiect.* This point of subiection lies in their bones.

* There was sometime in Gaunt, as diuerse of the Magistrates were sitting on a bench in the street, a Begger, who passing by craued their almes, & complained, that he had a secret disease lying in his bones, and running all ouer his body, which he might not for shame discover to them; they moued with pittie, gaue him each of them somewhat, and he departed. One more curious then the rest, bad his man follow him, and learne, if he could, what that secret disease should be: who coming to him, and seeing nothing outwardly vpon him, but wel to looke at; Forsooth, quoth the Begger, that which paines me you see not, I haue a disease lying in my bones, and all my parts, that I cannot worke: some call it *Sloth* and some *Idlenesse*. Our Iesuited Papists haue a disease that holds them much like this of the Begger; they

they cannot be subiect; to looke at outwardly you shall discerne nothing, for they are close: but there creeps all ouer their body, through euerie ioynt, and is setled in the marrow, a Lordly humour, that they cannot obey, nor vnderstand themselues to be the Kings subiects any longer then the Pope will haue them. Some Phisitians extenuate the nature and danger of the disease, but the begger of Gaunt was not so bad, nor so hard to cure; and we see, when Phisitians haue done the vttermost, it turns at last to treason and rebellion; that he which desires the Kings safety, must pray for stronger phisicke then yet hath bene giuen, to purge this humour: though for my owne part I thinke, the phisicke strong enough if the sturdy beggers were made to drinke it and, law were backt with execution.

19 What wofull treasons did they contriue against that blessed Lady our gracious Elizabeth that now is gone? what rebellions and inuasions did they kindle? what mischief had they in their heads against her? And now she is gone (Ah the sacred name of Christian piety where art thou buried, that we might visite thy monument!) how barbarously haue these *sepulcrorum effossore*s raked and digged into her graue, and railed vpon her royall name? whom strangers haue come from far to see, as she of Saba did to see Solomon? forreiners reuerenced, subiects doted vpon, all Princes liuing admired, themselues openly flattered, and for the time fawned vpon? Ah blessed Lady how did God, by thy hands, that which the potentest Princes in the world could hardly reach to? Honour held her State within thy Crowne, Maiestie sprang in thy breast, thy heart was fild with pietie, thy hands with pi-

rie, thy lap with plentie, thy throne with iustice: thou liest not buried in the cold earth, but in the living harts of all that knew thee; that which the peerlesse Ladies of the former world had seuerally, thou hadst alone: *Placida, Pulcheria, Galla, Theodelind, Eudocia, Palalogina*; of whom * it is said, that with the bounty and admiration of her sex, as with a net she fisht, and caught, & drew vnto her the opinions of all men; and yet there is found a generation that curse thy name: as there was a people that had a daily ceremony, to go out of doores, and with their face into the East to curse the Sun that gaue them light, and by his influence preserued them. * Niceph. Gregor.

20. His gracious Maiesty speeds no better; let their cursed writings, and base speeches of him, and all other practises against him, be laide aside: and remember but the **POWDER TREASON**, the vttermost point of all villany, beyond which it is *terra incognita*, no man can deuise what should be between Hell and it. The Hermit of the Legend, hearing all the diuels in Hell, as he thought, together on the other side of the wall, lifting, and blowing, and groning, as if they had bene removing the world, desired God to let him see what they were doing; and they were but lifting at a feather: had not the Hermite come in, they would haue feathered such an arrow, as should haue strooke through the heart of the child yet vnborne. They say there is a bird, that, when men are at sacrifice, takes fire from the altar, and burnes their houses; these are the birds of that feather, that can finde no fire to burne our State but what is kindled on their very altars, and the dearest ceremonies of their religion. Religion, sacraments, prayer, the holiest things they haue, and God himselfe, are applied to

execute the diuell and his Vicars cursed will. Thuanus writes that the Pope caused the massacre of Paris (what time, in diuerse parts of France were murdered about 60000 persons) to be painted in his pallace; it should seeme, *Ad perpetuam rei memoriam*; lest so extreme wickednesse should be forgotten. So no doubt should this Powder worke haue bene painted by it, if it had not miscarried: saue that no Art could haue imitated the confusion, no colour haue represented so barbarous crueltie. What staine could shadow the bloud of so royall Princes? what red were sufficient to paint the bloud of so many and noble Christians? what blacke, the darknesse of that day? what azure the vnmercifullnesse of the fire? what deuice, what inuention could haue expressed the wofull crie of the innocent, and the infernall noise of the blow? If they were men, why did they worke like diuels? if Christian men, let me speake to them in the wordes of Saint Cyprian: *Quid facit in pectore Christiano Luporum feritas, canum rabies, sauitia bestiarum, venenum lethale serpentum?* How came into the breast of Christians the rage of Wolues, the madnesse of dogs, the cruelty of beasts, the deadly poyson of venomous serpents? *Cum sitis impij, crudeles, homicida, inhumani, non amplius eritis Christiani:* saith Lucifer Calazitanus, of the Arians: *When you are become impious, cruel, murderers, without humanity, you shall no longer be called Christians.* Yet these men are made our ghostly fathers, and their religion stiled Catholick. But open your eares and hearken a little; and take the measure of them that cry themselues, as loud as oyster-women in the streets, The Apostles successours.ouer and besides that I haue already said, and all the rest, they haue violated our Churches,

Churches, threatned the Statesman, assaulted the officer, rescued the malefactor, broken the prisons, slaughtered our cattell; these fiftie yeares together trauelled of nothing but the destruction of their dearest countrey that bred and bare them. O earth, earth, earth, couer not this impietie, and let their wickednesse finde no place: ô heauens aboue reueale it; ô heauen and earth, and all you creatures, were it possible you had any sence of our complaint, beare witnesse of it: Priests are turned into hangmen, massing into massacring, ghostly fathers into bloody murtherers, Colledges of Friars into dennes of Assasines. Alas for the infamie of our age to beare the date of such impieties. But thou ô blessed Trinitie, the sole infuser of grace, who hast kindled the feeling of all this wickednesse, as a fire in my bones, moue the hearts of our seduced countreymen, open their eyes, and leade them into the wayes of peace and godlines: and as for Rome that workes nothing but the ruine of thy Church and Gospell; *Remember O Lord the children of Edom in the day of Ierusalem, how they haue cried against thy Sanctuarie, Downe with it, downe with it, euen to the foundation; O daughter Babylon, who one day shalt be wasted and destroyed; happie shall he be that rewardeth thee as thou hast serued vs.*

21 There is much to be said touching their religion; their turbulencie troubles *peace* no more then their heresies corrupt *religion*: no time now to insist vpon the point: this must be tried by our publike writings and disputations, if any man will do it exactly. If the seuerall points of their faith, and the articles of their **NEW CREED** were euer taught or beleueed in the ancient Church, or otherwise came into the

*Regula in-
fallibilis ad
firmandum
vram fidem,
est summus
Pontifex Ro-
manus: &
omnes arti-
culi fidei vlti-
matè resol-
vuntur in ip-
sam. Alber-
tin. Corol. pag.
251.

a De Ord. sci-
ent. lib. 3.

world then by the strength of humane wit, for the ad-
uancing of the Pope and his Clergies greatnesse, why
haue they purged so many ancient bookes, coined so
many writings, and allowed nothing to be authenticall
but what the Pope agrees to? and * made him the sole
rule of all mens faith and conscience? And I greatly
care not what any man perswades himselfe to the con-
trary. Our Church at this day, and euer since the refor-
mation of religion, hath had as learned Diuines able to
iudge of these things, as the Pope and his abettors in all
their nations haue any to oppose against them: and
which is Gods speciall fauour to vs, we haue a King
who with his own mouth and pen can iustifie as much
as his lawes maintaine, against the best of them all. Yet
it lies not all on the point of learning neither: Sauana-
rola truly^a saith, *Veritas Scripturæ puritate cordis & diui-
na illustratione magis addiscitur quàm vi ingenij aut studiij
humani exercitio: The truth of the Scripture is sooner lear-
ned by pure hearts enlightened from aboue, then by the
strength of wit or exercise of humane studie.* What it is
that drawes so many to papistry, and filles the land with
so many Seminarie Priests, we know well enough: the
Friar long since discovered it to his nouice, when he
told him the aduantage that ghostly fathers had ouer
the lay people: We keepe their counsell, they keepe
none of ours: we haue part of their lands, they haue
none of ours: we haue charitie towards their wiues,
they towards none of ours: they bring vp our children,
we none of theirs. A Marquesse of Brandenburg was
wont to say, that he had three Monasteries in his coun-
trei that were so many miracles. One of the *Domini-
cans*, who had abundance of corne, and yet had no land

to sow: Another of the *Franciscans*, who were full of money, and yet receiued no rents: The third of *Saint Thomas*, whose Monkes had many children, and yet had no wiues. These speeches were in their time pleasantly vttered, but all the world knowes the morall to be true: and so I leaue them and will end my text, and intreate you to retire to our publike gratulation.

22 If our Apostle would haue *Prayer and thanksgiving for Kings and all in authoritie*, then when Nero was Emperour, such a tyrant and monster that * diuers held him to be Antichrist; and euery Magistrate then liuing was a deadly persecutor of the Gospell; how deeply are we bound to giue God thanks for our times, wherein we enioy so gracious a Gouvernor? I speake of one of the best and greatest Princes that the Church of God hath lightly had, and this land, yet, neuer had any greater: and therefore my selfe being of so small faculty and strait conceit, I must intreate you, in the phrase of Philo, *To behold the image of a great mountaine in a small ring*: To conceiue the worth of a good King in the narrow words of an vnskillfull speaker; when the mercies of God bestowed on vs, in, and by him, I freely confesse, are higher and greater then I can measure. Were I a *Pacatus*, a *Claudian*, a *Mamertinus*, that so nobly sounded out the praise of their Emperours: had I the reputation and faculty of an *Eusebius*, an *Ambrose*, a *Nazianzen*, a *Chrysostome*, I would say as much of his Maiestie as they said of Constantine, Theodosius, or Valentinian. For, * *Stipendium & Tyranno penditur, praedicatio non nisi bono Principi: Men pay tribute to Tyrants, but commendations are due to good Princes*, and the least reward we can yeeld them. He is vnthankful that is vn-

* See Hieron
in Dan. 11.
Seuer. Sulp.
sacr. hist. lib. 2.
August. De
Ciuil. lib. 20.
cap. 19.

* Cassiod. var.
lib. 9. ep. 25.

mindfull of a benefite, vnthankfull that requites it not; vnthankfull that denies it; but most vnthankfull that dissembles it. Though we cannot requite the mercy of God, yet we will neither forget nor dissemble it.

23 It was Gods owne immediate doing to anoint him ouer vs, when the finnes of our nation rather cried for vengeance then deserued so happie gouernement; and the vitermost that the wit of enemies and malice of Satan could do, was not wanting to make diuersion. The manifold dangers from which God hath deliuered him, euen from his cradle, are so many pledges of his loue to vs: for they shall not miscarrie whom God protects. David was grieuously persecuted: Ioash his life sought by his owne grand-mother Athaliah. ° Constantine being a youth in Dioclesians Court, by the craft of Maximinus, was trained to combat with a Lion. * When Mauritius was an infant, his mother saw a Faerie oftentimes to pull him out of his cradle, and offer to deuoure him. Queene Elizabeths dangers you all know. So that what we haue is Gods entire mercie against the malice of men and euil angels. That day right was given to the succession, which is no small blessing: For, * *Bastard plants take no rooting*. Two mightie nations that sprang out of one wombe, but had bene deuided euer since they were borne, which is 2500. yeares, were vnited: the benefite whereof, if it be well pursued, will be simply the greatest that can belong to both the States, if, as brothers they will abstaine from iniuries, and stroue which shall ouercome other in pietie and brotherly offices. There was nothing of that we had before, but by his Maiestie we haue it either enlarged or confirmed to vs, and by hope of

° Phot bibli-
oth. pag. 30.

* Euagr. lib.
5. cap. 21.

* Wisd. 4. 3.

of succession in his issue, to our children after vs: Peace, Religion, Honour, Security: the best things and all that a State can desire. The inconuenience is, that by long enioying them we discerne not their price: as the Barbarians abounding with gold and pearle, trucke them for pinnes and glasses. Had we liued a while as ^o Israel ^o Iud. 6. did vnder the Madianites, in holes & caues of the earth for feare, had we tasted the times of our Barōs war here in England: liued a while in Flanders vnder the D. of Alua; or in France the time of their ciuill warres, and tasted their massacres: or vnder the Spaniard in the West Indies: or a while vnder the Turke in Natolia where he breeds his souldiers: or but at home vnder a Boner, and a Winchester, or a Spanish Inquisition: our taste would returne vnto vs, and we should better know what we haue.

24 Touching Religion, and the gouernment of our Church, establisht by his Highnesse, there be many complaints made by our Brownists & their fauourers: *ἑσάει γὰρ τὸ δυσμενὲς ἐς φιλάπρον, for discontented mindes are* Simocatt. *alway whining, and vpon small occasions vse to multiply* Hist. *mountaines of complaints: and fill the world with their importunity.* A contemptible generation they are and vnworthy answer: yet I will say no more then is true; Religion is as purely taught & maintained in England this day, as in any Church or nation in Europe, & as much liberty allowed to preach it: and touching the Ecclesiasticall gouernment by Bishops which they so vellicate, I protest before God and man, it amaseth me to see such as can reade either the Scripture or Antiquity to carpe at it, when the Christian world, for 1400 yeares after Christ, neuer saw any other gouernment. I will flatter

neuer a Bishop in England, nor yet maintaine any thing that iustly may be imputed for an abuse in the execution; but I protest againe, that hauing diligently obserued what I could finde in antiquitie, I finde the Ecclesiasticall gouernment by Bishops, so condemned by Brownists and others, the same that was in the primitive Church; and the subordination of inferiour Ministers to them, no other then was from the beginning. No mans zeale against popish Bishops, or pretence against ambition and corruption, should haue made him forget himselfe and the truth. I haue a good saying out of Saint Austin for such persons: *Nos te, dilectissime, non sic volumus hæreticorum esse victorem, ut error vincat errorem, & quod peius est, maior minorem*: Let them not labour to confute Heretickes in such fashion, that they wil ouercome one error with another, & which is worse the lesser with the greater. The vulgar sort, who, by reason of some abuses, which no kinde of gouernment, whether Ecclesiasticall or temporall, can auoide, take all from the Bishop, and giue to the lay Presbyterie: me thinkes deale like the French King of whom Cominæus writes, who hauing Gallant in his armie that ran away out of the field when he should haue fought, tooke away all his offices, and gaue them to one that ran ten miles further then he. No man can be so blinde but he may easily discern this to be true: but the Friar said wittilie in his Sermon to the people: That the truth he preacht was like holy water, which euery one apace called for, and yet when the Sexton cast it on them, they would turne away their face and let it fall on their backs. The time was when it was sayd by the holiest mē that liued in the Church: *Non minoris esse laudis non scindere*

* Ioan Manl.
Collect.

* Dionys. A-
lexandrin. apud
Niceph.

dere Ecclesiam, quàm idolo non sacrificare: That it was no lesse praise worthy to abstaine from renting the Church, then to forbear sacrificing to an idoll. And againe: *o Bonum pa-* *o Liber.*
eis martyrio praferimus: We prefer peace afore martyrdom.

Now the times are come that Nazianzen speakes of; He is thought the holiest man that can finde most faults, and the zealousst for the truth, who will be pleased with nothing but what proceeds from his owne deuising. So gracious a King, and such a peaceable gouernment, now are nothing worth, because they may not set vp and put down euery man at their owne pleasure.

25 How great cause we haue to giue thanks for his Maiesties gouernment, both the Peace and Godlinesse we enioy thereunder: and to call vpon God by daily prayer for the continuance of the same, you haue heard: giue me leaue to say something also touching his Maiesties owne Person; when no doubt his owne heart enriched with Gods grace, is the fountaine that sends his godly gouernment forth. Wherein what can I say that your selues know not before I speake it? God hath giuen him a spirit guided with iustice and clemency: his iustice hath not spared the greatest; & I neuer yet heard any speake thereof, but he was of minde that the Kings owne desire was to haue all things rightly administred. But his mercy hath made his gouernment remarkeable.

a Parum gratie imperio illius tribuimus cuius misericordie recordari debemus: We ascribe little bountie to his gouernment, whose mercy hath not made vs indebted to him. *a Epiph. apud Sigon. de occid. Imp.*

There hath ere now bene much offered for a mans life, and would not be taken: there was once for a Bishops life of this Sea offered ten thousand pounds. I read in *b Descript belli Ivon. Palatin.*
b Gorecius of one that offered to redeeme his life fixe

times ouer : thrise with his weight in siluer, twise in gold, once in pearle, and vnions, and yet could not obtaine it. Oh that there had beene but one dram of his Highnesse clemencie in those hearts that were so inexorable: who hath saued, & spared, & pardoned more then (possible) hath stood with his owne safety. What can I speake of his Learning, Eloquence, and gifts of Nature worthy of the same ! wherein I presume his greatest aduersaries will not deny him to parallel, if not exceede, all Princes liuing, & to be equall to the learnedst that haue gone before him. We haue heard him heretofore, and saw him now lately in our Vniuersities, in the midst of the learnedst in all Professions, speaking & discoursing with no lesse iudgement and readinesse of vtterance and conceit, then if it had bene his ordinary Profession. How much adoe had many to refraine verie teares for ioy to see a mightie and potent King, and Gods vicegerent vpo earth, to bring al his State & Royalty with him into the schooles of the Prophets, & there with such humilitie and meeknesse to sit him downe among his poore subiects, and conuerse with them in their owne facultie ? Neuer was there in the world a greater Patron to Learning and learned men ; there being few that excell in Learning and zeale for the Gospell, euen in forreine parts, but he hath some way made them beholding to him : his owne writings of all sorts, but principally in the cause of Religion against Antichrist, are such as haue ennobled his Kingdome for euer and haue giuen more life and courage to vs all, then I may well with modesty expresse : and time shall shew, those writings will worke such effects against the enemies of the truth, that the ages to come shall call him
Blessed.

Blessed. And for his constancy in the maintenance and propagation of religion, both at home and abroad, I am not afraid to say any thing. How frequēt do we see him in the word and sacrament; that scarce any priuate man heares more Sermons then himselfe: that, in this respect, as much may be said of his Court, as was said of the Court of Theodosius, that it was turned into an Oratorie for the daily seruice of God. And to assure vs of his entire heart, he hath giuē the dearest pledges that he possibly could: against the Pope and his band he hath exposed his Crowne, dignity, children, life; all he hath: what would we more? We know well enough how he hath bene laboured at home and abroad for toleration of Papistry: and how the Recusants and their Patrons haue negotiated the businesse: yet could they neuer, nor shall they euer stirre him. That day he gaue the Noble Princeesse, that gracious Ladie his daughter to the Palatine, he sealed vs an instrument of his hand to testify his loue to religion; and make his affection thereunto known to all men. Go we yet forward to the rest. How religiously and vertuously hath he caused the Prince his sonne to be brought vp, whose education is such, that I make a question whether any Bishop in our kingdome be so religious and carefull in the education of his child? This we are sure of; his Maiestie cannot, in all that is vnder his hands, more gratifie the State, and the Church of God, and his poore subiects therein, then in this one thing, if the consequence thereof be well considered and compared with the contrary. Let carping spirits and meddling tongues, that hold it their chiefeſt libertie to scan Kings and rake into their actions, containe themselves: these

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his

his vertues, and this loue which he hath shewed to State and Church, shall bind all godly hearts vnto him, and make them the tabernacle of his honour; when Papists and factions haue spet out their venime: whom I could charme wel enough if they were not deaffe Adders. Dauid commended Saul: the Spirit of God Dauid: the ancient Church could neuer satisfie it selfe in extolling Constantine, Theodosius, Valentinian, Gratian; and yet, if I listed, I could picke quarrels to the best of them: and charge euery one of them with some particulars that his Maiestie cannot be touched with.

26 Let vs haue an eye to the text. When God, by his gouernement, vpholds vnto vs Peace, Tranquillitie, Religion, Godlinesse: praise God for the King, and ye praise him for all these things: Loue and serue the King, and ye loue and serue God that hath giuen you all. Let vs sing a song of thankgiuing to God for his mercies: Holy, holy, holy Lord God of hoasts; heauen and earth are full of thy goodnesse: thou hast visited thy people, and shewed them thy saluation: thy bountie and thy mercie hath crovned them with gladnesse, and turned away the punishment of their sinnes: and let vs say, with the people at the inauguration of Solomon, *o God saue the King*: that vnder him we and our posteritie may leade a quiet and peaceable life in all godlinesse and honestie. Vnto whom our God, one glorious, gracious, and immortall God, the Father, the Sonne, and the holy Ghost, be rendred againe and againe all honor and glory now and euermore. Amen.



A SERMON PREA-
CHED AT THE SPITTLE
in London, vpon Easter Monday, 1613.

I. TIM. 6. 17.

Charge them that are rich in this world, that they be not high minded, nor trust in vncertaine riches, but in the liuing God who giues vs richly all things to enioy: That they do good, that they be rich in good workes, readie to Distribute, willing to Communicate: Laying vp in store for themselues a good foundation against the time to come, that they may lay hold on eternall life.



IN which words the blessed Apostle instructs Timothy, the Bishop of Ephesus, how to preach to great and wealthy men, and how to exhort them touching the vse of their riches, that they may be saued. For it is to be supposed, that as the poore imbraced the Gospell, so many rich also. For, *Act. 2. 45.* we reade of diuers that had faire *possessions* and much *wealth*; and *19. 31.* of some that were of the *chiefest of Asia*, that beleeued: for Ephesus, and all Asia were full of wealth: and if there had bene none then, yet afterward, when the fulnes of the Gentiles should come in, there would be many both great, and noble, and rich, and wealthy,

that God would call into his Church, in all ages; and therefore he leaues this Scripture for them: to admonish and direct them in the vse of their riches, and teach the how to carrie themselves, that, with their greatnes, they might also enioy the hope of eternall life; without which hope all worldly wealth and greatnesse were nothing worth. For, *What shall it profite a man to winne the whole world, if he lose his soule?* saith our Sauour. *Mat. 16.26.* And as at a funeral dinner there are many guests and great cheere, but no mirth, because he is dead that should make it: so in the state of riches there is great plenty and much abundance of outward things, but no securitie of mind, if they be not well vsed; because that is wanting that should giue it, the hope of saluation, and assurance of eternall life in the world to come. He had said, a little before, verse the ninth, that *Such as will be rich fall into temptation and snares, and lusts, that plunge them into destruction;* and that *the desire of money should be auoided as the roote of all euill:* The which doctrine, lest it should be mistaken, he expounds in this place; that his meaning is not simply to condemne the state of rich men, as some do, but onely to forewarne them of the danger: that they possesse their riches, & vse them with that humilitie of mind, and thankfulness to God, and readinesse to do good, that they may make them a meanes to preferre themselves thereby to the vndoubted hope of eternall life.

2 I know well, this doctrine, and very likely this text too, is often handled in this place, but that is no matter; the audience and occasion will scarce admit any other. The Priests must walke, with the same Arke vpon their shoulders, euery day once, about the wals of Iericho,

Iericho for fixe dayes together; and the seventh day seven times: *Ios. 6. 3.* The King of Israel beat the ground thrice, and the Prophet was angry that he beat it no oftener. *2. Reg. 13. 18.* The *Sunne* riseth daily, yet no man is wearie of it. The bodie is nourished, and diseases cured, not so much with the varietie of meates and physicke, as with their goodnesse and fitnessse. If it please God to giue me strength, and you patience, the Text will serue well enough.

3 It contains a threefold admonition for the rich. First, touching their mind, what to auoide: *Not to be high minded, not to trust in their riches, but in God.* Secondly, then touching the vse of their wealth: *That they do good, that they be rich in good workes, ready to distribute, willing to communicate.* Thirdly, touching the end why they must do this: *That they may lay up in store, for themselves, a good foundation against the time to come, that they may lay hold on eternall life.* They may possesse their riches, but their riches must not possesse their minde. Then againe, they must not possesse their riches alone, but, as Gods stewards put in trust, they must faithfully impart them to others. Then lastly, they must so store vp riches, that they store vp withall a good conscience, and so lay hold on these earthly things, that they lose not the hold of better things in the life to come. These are the particulars of the whole.

4 But first let it be noted how he propounds this doctrine: *Charge them that are rich in this world.* He condemnes not riches, nor disallowes their vse, but onely bids Timothy admonish such as haue them to be *humble minded.* He binds no man to renounce them, but to vse them well, and to ioyne the riches of Gods

grace with them. There haue bene humours exceeding busie with riches and greatnesse, and all property and dominion; that euery thing might be in common. The Councell of Diospolis charges Pelagius with this opinion, and made him recant it. But he was not the first. Niceph. lib. 9. cap. 16. saith of Eustathius and his sectaries, *Quod locupletes extorres prorsus regno cælorū esse duxerunt*: They held no wealthy man could be saued. In our times the Anabaptists plied this conceit: they made a booke, called *Opus restitutionis*, wherein they taught it violently. Hortensius, in his storie, tels strange practises of theirs this way. But it is an absurd humour, fit for none but bankrouts and rebelles: when possessions are giuen of God, and property is founded in the law of Nature: and against it Saint Austine, *Ep. 89. q. 4.* wittily obserued, that *Lazarus a poore man, sate in heauen, in Abrahams bosome, that was a rich man.* Solomon saith, *The rich and the poore meete together, and the Lord made them both. Prou. 22. 2.*

5 Note againe how the Apostle will haue Timothy, and, by his example, the Ministers of the Church, to preach to the rich also, and the greatest that liue; and so to preach, that they be not flattered and let alone in bad courses: but *charged* and admonished, if they should chance to be *high minded* or vnthankful to God; for they are a portion of the flock, ouer which the holy Ghost hath made vs ouerseers, and vnto whom the wil of God must be reuealed as well as the poore. And though they be greater then the Preacher, in this world, yet they are not greater then he that sends the Preacher to them. *Ier. 1. 7. Whatsoeuer I command thee thou shalt speake. Be not afraid, I haue put my words into thy mouth.*

I haue set thee ouer nations & kingdoms: And Apo. 10. ult. Thou must prophecy among the Nations, & to many Kings. In the which respect Nazianz. sayes of the Emperour himselte, ὁ θεὸς νόμος ὑποτίθειν ὑμᾶς τῷ ἐμῷ θρόνῳ: *The Law of God hath subiected you to our Pulpits.* Saint Chrysostome sayes, *Sine quis Dux militiae sit, sine Praefectus, sine Princeps diademate coronatus, maiorem illo potestatem habes: Whosoever he be thou art aboue him: thou art the keeper of the flock, suffer none to defile the fountaine of water whereof the Sheepe should drinke, but repell them.*

6 The rich and the mightie must note this, and Preachers must obserue it, that both sides keepe euen quarters. Great men haue alway bene hard to deale with. *Pride the rich mans cosin* (so Bernard stiles it) fills them with stoutnes and presumption. *Ier. 22. 21 I spake to thee in thy prosperity, but thou wouldst not heare me, this hath bene thy manner.* Whereby it comes to pas, that many times the Preacher by doing but his duty, by *charging* them that are *Rich*, fals into much trouble: not that the Poorer sort are much better: for we finde as much Pride and Presumption among them as with the Rich; but they want teeth and horns; *The Sonnes of Zeruiah are too strong for vs.* All the Prophets, Apostles, and Pastors of the Church in all ages haue found this by experiēce. And if the vpholding of Christs kingdome against the world and sin, and the saluation of our soules, lay not vpon it, it were better for vs neuer to haue to do with a great man. The Shepheard hauing lost a lambe out of his flock, made a vow to God, that if he might finde the theefe, he would sacrifice a Ram. But whē in the pursuit he found a Lion preying vpon it, he made another vow, that if God would deliuer him from the Lions furie, he would

would not onely beare the losse of his lambe patiently, but sacrifice also a bull to him for his deliuerance. Many a Preacher pursuing sin hath this shepheards fortune. This broke Saint Chrysostoms back: he pursued sinne, and found it was the Lions diet, great ones fed on it, & his seeing and speaking of it was enough to chase him out of his Bishopricke. I go sometime to the water, with my Angle a fishing, and the smaller fish I can deale well enough with, they beguile me of my baite sometime and runne their wayes; that is the worst: but many times when I strike a great one, either he keeps such a stir & makes such a plunging in the water, that he driues all the rest of the fish away, and marres my place; or else churlishly and violently he crosses the streame & carries all away with him. This is a type of our Preaching: not the worthiest Bishop in our church, but now & then he may haue this hap in fishing for men. I speake not of those that are godly as well as great; I acknowledge, and here proclaime it, that our Church hath both Noble, and Gentle, and Rich, and Powerfull, many, that honour our Ministerie, and allow vs all the libertie that belongs vnto it; with whom if we flatter the fault is our owne, they cun vs no thanke; we may either publiklie or priuately charge them with all that God hath giuen vs in commandement: but all are not such: some there be so puffed vp with their greatnesse, if it be but with a poore attendance, or a little mastership, in the Parish where he dwels, that if the Preacher do but touch his Copie hold, whether it be Papistry, or whoredome, or oppression, for example, he shall finde himselfe so haunted (and it is possible neuer know who hurt him) in his Duties, in his Tithes, in his liberty, in any thing that may
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crosse him, that his best way is to make his peace, or remouue his house. We reade in Agathias, writing of the warres of the Gothes, how one *Zeno a Lawyer in Constantinople*, was serued by his doore neighbour, *Anthemius a Mathematician*. The Lawyer had discontented him, by taking away the light of his house, & building ouer him: whereupon the Mathematician secretly, in a cellar of his house that was vnder much of Zeno's building and ioyned to the walles of his dining chamber, by his Art so wrought, that he made the Lawyer wearie of his house. First, by a deuice of great caldrons full of seething water, he made an earth-quake, and multiplying the motion of the vapours, which he turned into pipes, untill they grew violent, he gaue them vent vnder the Lawyers floore, so that he shooke all his house, and made the glasse iarre in the windowes: then with fire glasses & barrells he so thundered and lightened, at seasons vnder him, casting the Sunne beames vpon his windowes, and the sound of his tubbes round about his house, that the Lawyer had no other shift but to leaue his house: he could deale well enough, he said, with his aduersary at the Barre, but being but a man ἔχ' ὅσοντε πρὸς τε Δία τὸν ἀσεβόπῃτῳ, καὶ πρὸς γε Ποσειδῶνα τὸν ἐνὸς ἱ ναίου διαμάχεσθαι: Against Ioues thunder and Neptunes earth-quakes he could make no resistance. Thus it fares with godly Preachers, when they publish their charge to wicked men armed with power and malicioufnesse. The thunder and lightening, and earth-quakes so shake them, that they feele it all the dayes of their life.

7 And this, no doubt, is one reason why rich and great men, in all ages, haue had sinooth and flattering Teachers about them; because they will endure none that shall charge or reprove them. For when they will

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not giue way to Gods authoritie, but so vnthankfully draw pride from that which should draw them to humble themselues to God the more; it is iust with God to leaue them in the hands of vnprofitable teachers. An vnworthie thing no doubt, and ill befitting the maiesty of the Pulpit, for a Preacher to flatter any man, to trifle in his Sermons, or priuate exhortations, to sow his seed in the eare, to hunt after his owne credite: not to deale, as farre as his facultie reaches, throughly: and yet the holy Ghost complaines of such all ouer the Scripture. That a man may say of their preaching as a good writer doth of Irish Harpes, *Oculos pascunt, aures onerant*: It is better to see them then heare them. There is much delight to see their nimble fingring, how they runne in and out, and touch double and treble; but the melody is not much worth. And yet, they say, *Saint Keywins Harpe is kept for a great relicke*, as flattering and verball Preachers are now and then great relickes with worldly men. *Quæ otiosorum auribus placent, ægrotorum animis non prosunt*, saith *Saluianus*: That which most tickles delicate eares, least helpes diseased soules. Let no man therefore, how great soeuer, carrie that minde, to haue the Preacher conceale any part of this charge: If you cannot amend your sinne so soone as you should, ô yet suffer vs to rebuke it, to touch it, to smite it: our doctrine and plaine dealing, in time, may be a meanes to helpe and heale you. You giue the Phisitian leaue to tell you any disease that is in you bodie: your Lawier leaue to shew you any flaw that is in your state; your horsekeeper telles ye the surfets of your horse: your huntsman the furrances of your dogs: and must we onely dissemble, and conceale from you the sinnes of
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your soule? We will not do it: we will loue you, and pray for you, and honour your greatnesse; but your sinnes we will reprove, and what God hath bidden vs, we will *charge* you with. And this little booke that we hold in our hand, shall giue vs more true comfort then the following and fawning vpon all the greatnesse of the world. Hitherto of the charge in generall.

8 Now I come to the particulars, and first he admonishes them touching their minde. The foundation of all wel-doing must be laid in the heart; for, *Prou. 4. 23. thereout the whole life proceedeth.* And *Mat. 12. 33. first, Make the tree good.* This is the reason why the light of the Moone is variable and vnconstant, sometime more, and sometime lesse, and sometime none at all, because it is but borrowed; and this will make great men vnconstant in their wel-doing, if the heart be not stablished with grace, in it selfe; therefore Gods charge vnto them is, to begin with the heart. This charge is set downe, first negatiuely: *Not to be high minded: not to trust in riches.* The reason: *For they are vncertaine.* The affirmatiuely: *But in the liuing God.* The reasons are two. First, he is the *liuing God.* Next, *He giues vs richly all things to enioy.* Where foure degrees of Gods bounty and mercie are mentioned. First, he giues generally: *All things.* Next abundantly: *All things richly.* Then freely: *He giues all things.* Lastly effectually: *To enioy.* It is vnpossible the things of this world should come to our hands with better conditions.

9 First, charge them *That they be not high minded.* It is the nature of greatnesse, when it comes, to blow vp the heart, as a bladder is blowne with a quill. And our Apostle said in the ninth verse: *The rich fall into lusts*

and temptations. *Societas quaedam est, etiam nominis, vitij & diuitijs*, saith Sidonius: *Wealth and wickednesse begin both with a letter, and are seldome asunder*. And as he that drinks wine shall feele it fume into his head, though he be neuer so sober; so riches and all worldly greatnes are a cup of fuming wine, which the best man that liues shal feele fuming in his heart, and some are made starke drunken withall. *Ef. 29.9. They are drunke, but not with wine*. And as wormes breed in the heart of trees, and they tell of toades and serpents that haue bene found in the midst of a great stone; so *pride the worme of wealth*, (so Saint Austine calles it) commonly breedeth in the spirit of rich men. And this is the reason why the Apostle in the first place giues warning of it. This high mindednesse, if I may stand a little to expound it, thus workes in those that haue it. First, he values and esteemes himselfe aboue that he is. His vnderstanding being corrupted and blinded, he apprehends great matters in himselfe, that he is rich, that he is great, that he is wise, that he is able: whereupon he affects himselfe in his will, and delights in his owne imagination. *Ier. 22. 23. I dwel in Libanon, & make my nest in the high Cedars*. This thought makes the action of pride complete; and it is not necessarie that a man in good earnest and formally thinke thus, but it is the complete action of a high mind to haue the passions of it. The errors of this passion are two. First, that he forgets God to be the Author of that he hath. Next, that he sees not the imperfections, and miserie, and wants attending that he hath. But is like a countrey man, that comes into a shop, and hauing no skill, buyes at a deare rate, and holds in great account, mingled and counterfet wares, because he hath

hath no skill : so his owne heart beguileth him. This is the first working of a high mind. Then secondly, vpon this apprehension he preferres himselfe afore others, as good, or better then himselfe : yea he despiseth others. *Luk. 18. 11. God, I thanke thee, I am not as other men; or as this Publican. 1. Sam. 25. 10. Who is David, and what is the sonne of Ishai?* Thirdly, he thinkes himselfe worthie of any thing he desires, and thereupon inordinately intrudes himselfe into all greatnesse and promotion, as if of right it were due to him. Like *the Spider* that being but a poyson-full vermine, yet *climes to the rooffe of the Kings pallace. Pro. 30. 28:* And *the thistle* that Iehoash the King of Israel telles of. *2. Reg. 14. 9. that sent to the Cedar of Libanon to giue him his daughter to be his sonnes wife.* Fourthly, he makes his owne corrupt will and iudgement the rule of his actions, thinking so well of his owne doings, that he growes insolent and incorrigible, and will abide no teaching; like Caine, *Gen. 4. 9. Am I my brothers keeper?* He thought God did him wrong to question with him about his brother; his brother was old enough to looke to himselfe. Fifthly, he shewes his spirit in outward behauour, in words, in gesture, in apparell, in building, in furniture, in excesse of meate and drinke. *Esa. 3. 16. The daughters of Sion are haughty, & walke with their neckes stretched out, and wandring eyes, minsing as they go: Their head tires, and rings, and mufflers.* Finally, in his heart, he refuseth all obedience to God, thinking it a base thing to be subiect to his word, or ordinances. *Iob 21. 15. Who is the Almighty, that we should serue him? and what should we get by praying to him?* These are the characters of a high minde, whose secret thoughts are noted by the holy Ghost; that we

may see the pestilencie of that which the Apostle, here, giues warning of. *Apoc. 18. 7. I sit a Queene. Dan. 4. 27. Is not this great Babel, that I haue built by the might of my power? Obad. ver. 4. Thou exaltest thy selfe as an Eagle, and makest thy nest among the starres.* But it is a better way to heare what God saies, *Jer. 9. 23. Let not the wise man glorie in his wisdom, nor the strong man glorie in his strength, nor the rich man glorie in his riches: but let him that glorieth, glory in this, that he understand and know me; saith the Lord.*

IO I haue now shewed what it is that rich men must auoide, but I must adde, that poore men, and meane persons, must auoide it too. For it is a venime that poysons the basest also. Hagar Abrahams bond-woman, was no such goodly stufte, and yet *Gen. 16. 4. Sarah her mistress was despised in her eyes.* And *1. Sam. 10.* we reade how the refuse of the people *despised* the Magistrate. Thus it fares at this day among vs; seruants despise their masters, the people reuerence not the Magistrate, the graue Magistrates of this very Citie receiue not the pledges of respect. Iob saith, when he was a Magistrate, and *walked through the streete, the young men saw him and hid themselves, the aged rose and stood vp: the eare that heard him blessed him, and the eye that saw him gaue witnesse to him, Iob. 29. 7.* Now yong men, Prentices, seruants, the common sort, are so farre from hiding themselves, or rising vp, that I haue often seene the Magistrate faced, and almost brow-beaten, as he hath gone by: but that due obseruance and honour, that, by baring the head, bowing the knee, shewing awfull respect, they should yeeld to so publike Magistrates in so honourable a Citie, I haue seldome seene.
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The reason is, that Presumption and arrogancy followes youth and basenesse, as well as wealth. A paltrie cottage will send out as much smoke as a great house. A rotten log that is all sap, will yeeld as much saw dust, as sound timber. The best motiue I can propound to all yong people and seruants, is this; so to carrie themselves toward their masters, as they would their owne seruants another day should carrie themselves toward them: and so to honour their Magistrate, as themselves would looke to be honoured, when by their wel-doing, God should heereafter aduance them to the like place.

II In the second place againe Negatiuely: *Charge them not to trust in riches.* The companion of pride is confidence in that which a man hath: the Prophet Hab. 1. 16. sayes, *They sacrifice to their net, and burne incense to their yarne:* the meaning is, that the same confidence which by *sacrifice* and *incense* we protest to God, they put in their wealth. And Iob 31. 24. it is noted to be a passion in the couetous rich man, *to make gold his hope, and to say to the wedge of gold; Thou art my confidence:* where the Septuagint translate, *If I haue wedded my selfe to gold,* because they dote vpon it as a man doth on the beautie of his wife: and therefore he addes, *If I beheld the Sunne when it shined, or the Moone walking in her beauty. If my heart did flatter me in secret, or if my mouth haue kissed my hand.* For these are the passions of the wealthy, to delight in the beautie of riches, and secretly, in their heart to kisse them, and flatter themselves in their abundance, as if gold were their *Sunne* by day, and siluer their *Moone* by night. So Pro. 10. 15. *The rich mans goods are his strong city.* And Ecclesi. 40. 25. *Gold & siluer fasten*

the feete: that is to say, The Couetous man thinkes he stands firme on no ground but pauered with gold. As Luke. 12. 19. *I will say to my soule; Soule, thou hast much wealth laied vp for many yeares: live at ease, and take thy pleasure.* This is the confidence that rich men put in their riches.

12 But the Apostle giues a reason against this: They are *uncertaine*. Which is a good reason; for *Hope* and *Trust* should be planted vpon that which is firme and certaine, lest it deceiue vs. The Greeke word here vsed, ἀδελόγησις, meanes that it is not *apparently manifest*, that our riches are that we take them for; we presume of their goodnes, but we may be deceiued: as Mat. 13. 22. they are called *Deceineable riches*. This vncertaintie of riches and al worldly greatnesse is threefold. First, they are not sure to abide with him that hath them in most abundance. Pro. 23. 5. *Wilt thou cast thine eye vpon that which is nothing? for riches betakes her to her wings, and as an Eagle flies away into the heauens.* And as a bird shut vp in a cage, will away suddenly whensoever she spies a hole open; so worldly wealth slides away through a hundred holes. Ier. 5. 27. *As a cage full of birds, so are their houses full of riches*: and 17. 11. *As the Partrich gathers her yong, so is he that gets riches vniustly.* They write of the Partrich, that she will steale the egges of other birds, and call their yong ones that she neuer hatcht; but when they are flig and can flie, they all leaue her againe mourning and calling when they are gone, and she that had many running after her for a time, by & by hath none at all. So, saith the holy Ghost, it shall be with him that trusts in his riches. Iob. 5. 3. *I saw him well rooted like a tree, and suddenly I cursed his habitation*: that is to say,

I abhorred the vncertaintie of his state, and in my mind presaged the ruine of it. The experience of all times and persons confirms this. And the very Gentiles confessed it more then many Christians do. *Zonaras, pag. 32. Tom. 2.* writes, that the manner was among the Romanes, *When any triumphed, that an Officer stood behinde him, and bad him, ὀπίσω βλέπε, τὸ κατόπιον καὶ τὰ ἐπέξῃς, Looke what was behinde him: and there he saw a whip and a bell, to admonish him,* that, for all his present greatnes, yet in time he might fall into the lashes of misery, that as a bell it should sound, and all his friends should heare it. Thus fell Iob and Nebuchadnezzar: thus Belisarius, that hauing sometime bene the most honourable, wealthy, and powerfull in the Empire, in his old age begged from doore to doore, and being blind, was led by a boy begging in the streets, *Belisario obolum date.* Paulus Æmilius telles of a great man, that boasting of his prosperity, as if nothing could shake it, was admonished by his friend, *Solam iram Numinis procul abesse, à tam secundis rebus non posse: Gods anger could not long forbear so great prosperity:* and shortly after fell into that wofull misery, that greater hath not bin heard of. The most renowned *Emperour Fredericke* lost all, and sued to be made but the Sexton of a Church. How many great Merchants haue suddenly lost all: how many Noblemen haue spent all: how many wealthy persons haue come to extreme pouerty? All stories diuine and humane shew this to be true. Few Sondayes come ouer our head, but decayed houlders, or shipwrackt merchants, are gathered for. The wealth therefore of this world is compard to a tree that casts his leaues, and is soone blowne downe. *Psa. 37. 35.*

or to grasse that soone withereth. *Psal. 90.5. He growes like the grasse : yea to grasse on the house top , withering, that the mower cannot take his handfull. Psal. 129.6. yea to nothing. Prou. 23.5. Wilt thou cast thine eye vpon that which is nothing?* In the fourth of Ionas, you may reade of an Iuy, how in a night it sprang, and was an arbour for Ionas to sit vnder, and suddenly went away againe. It were a good Embleme for great mens houses. In that Iuy behold all your state and riches. Let the greatnesse and pleasure of your mind be the greenesse of it : Let the increase of your wealth be compared to the growing of it : Let your children, and tenants, and followers be the leaues of it : Let your peace and contentment that you take therein, be as the shadow : But then againe remember the withering of this Iuy. The worme that bit it is death. The fading of the Iuy is the decay of your state, when you shall be spoiled of all you take pleasure in. The wind that smote Ionas head, is the misfortune that may blow vpon you : and his grieve is the sudden astonishment of mind, that shall take you when all this comes. This is the first vncertaintie that is in riches.

13 But some there be that feare not this: let them therefore feare another point worse then this. In the time of need they helpe not; against the forest brunts they are weaker then pouerty. I care not for helping with a little bread, or with this braue apparell : that is no helpe; giue me that which will helpe in the distresse of my soule, in the anguish of my conscience, in the houre of death; against the terrours of sinne, and wrath of God. No worldly greatnesse can do this, but the faith of a good conscience alone. *Psal. 89.48. What man liues, and shall not see death? shall he deliuer his soule from the*
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the hand of the graue? And Iob 18. 13. *The first borne of death shall deuoure his strength, and cause him to go to the King of feare.* Yea their riches shall be so farre from helping, that, if they be ill gotten, they shall increase the matter of their torment. Iob 20. 14. *His meate in his mouth shall be turned into the gall of Aspes;* when he comes to iudgement he shall find, that which he would not beleue, how bitter ill gotten goods are in the digestion. Many in this Citie grow exceeding wealthy by vnlawfull meanes; vsury, brokage, briberie: but let all such remember a laying of Saint Austines: *Multi in hac vita manducant quæ postea apud inferos digerunt: Diuerse deuoure in this life what afterward they digest in hell.* This is their second vncertaintie.

14 Thirdly, their vncertaintie lies in this, that they seeme to be that they are not, and no man knowes their deceiueablenesse. They are much sought, and with great affection possessed, and yet the most dangerous things in the world, in so much that our Sauour saies in the Gospell: *It is as easie for a Camel to go through the eye of a needle, as for a rich mā to be saved.* Which he spake in regard their riches are so deceiueable. Iob saies of the wealthy man. Iob 18. 8. *He walkes upon snares, and the grin shall take him by the heele.* Where the Doctors note that riches intangle men in many finnes, as it were in a net. And rich men scarce walke into any action, but, afore they go through with it, their conscience is insnared: and then, like a bird, the diuell hath them by the heele, from whom we see how hard a thing it is to recover them. And therefore Saint Austine saies of riches: *Quæ non fallacia quia dubia, verum insidiosa quia dulcia:* Their ticklenesse makes them deceitfull, and their lickerish-

nesse vntrustie. This kind of vncertaintie is properly in being occasions of sinne, as our Apostle teaches in the ninth verse. They puffe vp the heart, they intice to securitie, they are bauds to wantonnes; and when they leaue a man, they fill his heart with discontent and murmuring. *Quantum, cum habentur, haeret amor, tantum cum subtrahuntur vrit dolor: We loue them not so well when we haue them, but we sorrow as much after them when they are gone.* He that hath most is neuer satisfied, if once he fall to loue them. A sponge is holden to be a liuing creature, but it hath no parts. It is all belly to sucke in and digest, nothing else: so is it with a couetous man, he is *all belly*, whatsoeuer he doth tends to getting. But of all other temptations that follow riches, none like the strange alteration they make in the minde of man vpon their coming; that he which before was louing, and humble, and patient, and contented, and religious, and zealous, and chaste, and sober, and mortified, now growes so altered into the contrary, that he is not himselfe. They write of one of Euripides Tragedies, so acted by the Players, that it made such an impression in the beholders, that they all went home in a passion of phrensie, pronouncing Iambicks, and grew into such a veine of tragedy-playing, pacing and acting it in the streetes as they went, with the louely words of Perseus to his Andromeda, that it was long ere their distemper could be swaged againe. This Tragedy made the spectatours no madder, then, in our time we haue seene, worldly greatnesse to do many men; who haue gone to the Theater sober enough: but when wealth and riches, and worldly greatnesse haue presented themselves, vpon the Stage, vnto them, and with their louely

ly aspect a little enchanted them; there hath bene nothing with them but vanity and presumption. We haue heard much of the efficacie of musicke, what passions and alterations it will worke in the mind of man, and how it will put him into fits, beside himselfe: but I will tell you a storie in Saxo Grammaticus. There was in the King of Denmarks Court one that played on a Harpe so exquisitly, that it was said he could put men into what passion he listed, though it were into furie and madnesse. One desirous to make the triall, would heare him, but so that diuerse gentlemen, standing aloofe off out of the hearing, should be ready to come in, and stay the musick, if, they saw him in any distemper. Things thus ordered, the Musitian began to play: and first he strooke so deepe and sweete a note, that he put the man into dumps, that he stood like one forlorne with care, his hat in his eyes, his armes wreathed, sighing and lamenting. Then the Musitian began a new note, and plaied nothing but mirth and deuices, that the man began to leaue his dumps, and fall a dancing. But in the third place he so varied his notes, and by degrees wrought vpon the man, according as he saw him incline, that from dancing he brought him to showting vntill he grew franticke, and slue foure that came in to stay him. If riches be not vsed the wiselier, they do the same that this Harper did. First, in the beginning, when a man is gathering them together, they fill him with care and restlesnesse, that nothing is more miserable then a man carking after the world. Then, in the second place, when he hath tasted their sweetnesse, and is gotten through his trauel, when he comes to be a maister, he falles a dancing, and shewes the vanitie and surquedry

dry of his minde : he speakes proudly, his behauour vaine, his apparell excessiue. And in this fitte his wife also dances with him. But when this fit is ouer, the third passion is Phrensy, killing and slaying : he becomes a griping vsurer, and cuts the throate of many a man; & is so strong and violent in whatsoeuer he takes in hand that no man with safety may come within him. *Ita animorum habitus inflectit modorum varietas : Thus riches make euerie man dance after their pipe. Sic vitijs vt diuitijs incubantes,* sayes Sidonius: *They foster their sinnes as wel as their riches that loue their riches.* This is the vncertainty of riches, and the reason yeelded by the Apostle why no man should trust in them.

15 The next part of the charge is Affirmatiuely: *But to trust in the liuing God, who giues richly all things to enioy.* In which words there are two reasons assigned why they should trust in God. First, he is *the liuing God*: who liues himselfe by his owne perfection, and giues life to all other things. The life of God is his eternall nature, when, by the immanent operation of his vnderstanding and wil, as by his owne forme, he moues himselfe, & giues motion & vertue to all inferiours causes; being himselfe the center, and first beginning of all motion, not determined by any thing out of himselfe. This life of God is *Anima mundi*: the soule of the world. *Act. 17. 25. In him we liue, and moue, and haue our being.* And our Apostle mentions it to giue rich men to vnderstand that if they haue neuer so much, yet there is no life or vertue in it, but as it shall please God to infuse: and if a man haue nothing, yet trusting in God he can giue him life and liuelyhood, when all outward means lie dead. This is it our Sauour meanes, *Luc. 12. 15. Though a man haue*

haue abundance, yet his life stands not in his wealth. How then? The Prophet Dauid sayes, *Psal. 145. 15. The eyes of all waite vpon thee: and thou giuest them their meate in due season: thou fillest all things lining* (not with bread, but) *with thy good pleasure.* Note here, touching the life of God, first, that all second causes, as riches, meate, apparel, comfort, are vncertaine & vaine, if God forsake them. Next, when a man hath all things at hand that he can desire, yet God by infusing of his life into them, giues vs the fruition. *Mat. 4. 4. Man liues not by bread onely, but by euery word that comes out of the mouth of God.* And therefore Dauid sayes, *Psal. 20. 7. Some put their trust in chariots, & horses, but we wil remember the name of Iehouah our God.* As if he should say, All the power in the world is nothing, if God withhold his life from it. And thus we see, many times, death, and misery, and want, and weaknesse, to be in the midst of abundance; when life, and comfort, and peace, and strength, are found in pouerty. Thus the poore mans child growes vp, and many a one straitned and scanted with want, yet liues in much peace; when issue failes, & posterity misproues among the rich, and their houses, euer anon, are ouerthrowne. This is the the first reason why *To trust in God.*

16 The next is, *He giues vs, richly, all things to enioy.* Where, as I noted in the beginning, foure conditions of the gift of God are affirmed. First, that he giues vs *all things*, generally either that we haue, or that we shall need, or can desire. In this great variety and plenty that we see, all things come from him: & in this great necessity wherein we neede so many things, he denies nothing. He giues the king his Royalty, the Nobleman his Honour, the Captaine his strength, the rich man his wealth.

wealth. He giues vs health, and pleasure, and deliuerance in the time of danger; and as Nathan said to Dauid, 2. Sam. 12. 8. *If all this were too little, he would yet giue vs more.* He giues *all things*. Next, he giues abundantly: *richly*, as becomes the greatnesse of a King. Earthly Princes, and the greatest that liue, are faine to measure their gifts, because their store is not infinite; but, Eph. 2. 4. *God is rich in mercy.* We reade of a Duke of Millan, that marrying his daughter to a son of England, he made a dinner of thirtie courses, and, at euery course, gaue so many gifts, to euery guest at the table, as there were dishes in the course. This was rich & royall entertainment; but God giues more *richly*. Thirdly, he giues *freely*: he exchanges not with vs for any thing that he receiues at our hand againe, but he *giues*, that is to say, without any desert in vs, he conferres freely: for *He will haue mercie vpon whom he will haue mercie, and will shew compassion vpon whom he will shew compassion.* Exo. 33. 19. Therefore wicked and vnworthy men are rich, and great, and honourable; and the heathen that haue not knowne his Name, enioy great abundance. No man doth so; but he that giues most can yet scarce be said to do it *freely*, because though he receiue nothing againe in the same kinde, yet he hath thanks, and enioyes loue and pleasure from him he gratifies; which God, in many doth not; and if any be thankfull and loue him, that also is his gift whereby he preuented and stirred him vp. *Amor Dei facit nos amabiles: Gods loue infused into vs makes vs such as he can loue.* Fourthly, he giues effectually, *to enioy*, that no malice or enuie, of the diuell or man, can take away the benefite of his gift from vs. He giues it, and so giues it, that he vpholds it
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toys against losse and decay; and then giues vs comfort in it, and strength to it, to serue our turne. He giueth strength to our bread, warmnes to our clothes, chearefulnesse to our health, and securitie to our plentie. But there are yet two things more intended in the words. First, he giues vs all things to *use* and *occupie*, and do good with, to our *selues* and *others*: not to hoard and locke vp, & liue beside it in basenesse and penurie; as if our house should be like the den of a Wolfe, nothing but to cram and hide therein whatsoeuer we lay hold on: for Solomon saith, *Eccles. 9. 7. Go eate thy bread and drinke thy wine with ioy*: that is, as the Chaldee Paraphrast expounds, *Taste thy bread, thy selfe, chearefully, and helpe the poore*. Iob saith, *31. 18. He eate not his meate alone, but the poore grew vp with him, and the fleece of his sheepe warmed him*. This man was more then the Iailor of his wealth to carrie the keyes. Next, the meaning is, to enioy that we haue *well*, and vse it *lawfully*; not to bestow it as we list our selus, according to the corrupt lusts of our hearts, vpon the vanities and excesses of the world, but as becometh the stewards of Gods gifts. For the rich man, in the Gospell, *Luk. 16. 19.* was no miser of his goods, but spent freely; yet for so much as he did it vpon excesse in apparell, and meate, and pleasures, he went to hell for it.

17 I cannot leaue this point thus, but must needs spend a little more time about it; and therefore I humbly beseech this honorable Audience to giue me leaue to deale freely and really. When God bestowed this abundance of wealth vpon the land, he neuer intended that it should be so abused, in prodigalitie and excesse: Drinking, and dicing, and gaming, and apparell, con-

sume the most part of many a mans estate; to say nothing of whordome, *and suites at law*, and other actions of prodigalitie. Many hundreds sell their land, which God gaue them to enioy, and destroy their estates to maintaine these things: this is it that makes our gallants trudge so fast betweene the Broker and the Vsurer. The excesse of apparell is such, both in men and women, from the Ladie to the milkmaide, that it should seeme they imagine, God gaue them their riches for nothing but to decke themselues. The walles of old Babylon might haue bene kept in repaire with as little cost as our women are; and a Ladies head is sometime as rich as her husbands rent day. There is as much, possible, to be said of men. I haue little hope to controll it. When Luther began to preach against the Popes pardons, a friend of his came to him, and gaue him this counsell: *As good hold your tongue; the custome is so strong you wil do no good; go into your studie and pray, Domine miserere nostri; and get you no anger.* The same you may say to me, for any hope of reformation that I see. And if some little restraint were intended, I make a question whether our Ladyes, and citizens wiues, and some Preachers wiues among them too, would forbear to do as the Dames of Rome did, when a motion was made to abridge them a litle of their iewels and coaches: they flocked together, and suffered no man to go into the Senate house, till they had let him see their resolution. Cato might say his minde, but the women would haue their will. But the will and resolution of the best subject in this land, be they women or men, shall not beare them out against the Almighty: who in his word hath controlled this excesse, & by the Pastors of his Church
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in all ages condemned it euen to hell, their painting, their nakednesse, their inconstancy in all fashions, their *δαίδος καὶ λαιδὸς φάρμακα*: the instruments of dissolutenesse: their *βοσγύχων ἑλικες καὶ σφίσματα, σκλωποειντῶν τῷ πρὶν κεφαλῷ*: as Nazianzen speaketh: *The sophistic of their lockes, turning their head into a stage for men to looke at.* But this is nothing. Feare they not him that hath made heauen and earth, and hath throwne into sudden miserie, and knockt downe, before their eyes, as gallant as themselues, in the top of their pride? Feare they not sickenesse, disgrace, a loathsome age? O why art thou proud ô dust and vanitie? vile earth, stinch lapped vp in filke, magnified dongue, guilded rottennesse, golden damnation? Do you not consider (I will yet once more vrge the point, if peraduenture any pietie, any remorse, any grace, any memorie of Gods loue be left among vs) do you not consider what hauocke ye make of Gods good gifts, that should be spent to better purposes; relieuing the poore, keeping house, paying of debts, bringing vp your children? Do you neuer call to minde the pretiousnesse of the time spent about these things, when scarce one houre in twentie foure and twenties is bestowed in humble prayer and true repentance vpon your knees, in your closet, vnto God? see you not what a banner you display of a vaine minde, that minds nothing but these trifles? how you confound all order and states, by going beyond your calling? what occasions of sinne and vncleannesse you offer to your selues and others? how you deface Gods workmanship, your bodies, as if he made them vnperfect, and you would mend them? *Non cogitat vanitatem vniuersi, qui vniuersas vanitates cogit in cutem suam*: Such as
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hang vpon their skinne the vanitie of all things, little remember the vanitie of euery thing. And so I come to the second principall part of my text.

18 Wherein the Apostle *charges* them touching the *use* of their riches, *To do good, to be rich in good workes, readie to distribute, willing to communicate.* He admonisheth them of three points. First, the substance: *to do good.* Secondly, the quantitie, *to be rich in doing good.* Thirdly, the qualitie, *to be ready and willing to do this.* Touching the first point, it is to be obserued, that our Apostle doth not particularly expresse and name any thing, as almes, or lending, or contributing this or that way; which yet they are bound vnto in expresse termes elsewhere; but onely in generall he bids them not withhold their riches, but *communicate & distribute* them, to *all good* purposes, and be *good and godly* as well as *rich*, yea *abound* in godlinesse as much as they do in wealth and prosperitie. The substance is, *do good, distribute, communicate*, euery way: the first word imports all good, whatsoeuer belongs to a Christian life, pietie, holinesse, iustice, integritie, religion, all godlinesse. The other two, *distribute*, and *communicate*, that good which properly is expected from rich men, that none else can do. The proper good of fire is to warme, the good of water is to wash & cleanse, the good of meate to feede, the good of Physicke to cure; and the proper and speciall good of rich men is to helpe and relieue by *communicating* and *distributing*, where there is want, either among the poore, or in the Church, or in the Common-wealth. The which goodnesse our Apostle most wisely opposes against the manifold euil that they may do. For a great man with his riches may do much hurt:

hurt: he may oppresse the State wherein he lives twenty waies; by ingrossing, by inhanfing, by monopolies, by vsury: he may oppresse his enemy: peruert iustice: giue bad example: hinder religion: support heresie: beare out himselfe in any wickednesse (for, *A gift in the bosome prospers which way soeuer it goes.*) This is it that hath filled this Citie, and all the world with oppression, and bloudshed, and whordome, and Atheisme, and Papistrie, and blasphemie, that a great man may do what he list; because his riches affoord him the meanes, and are a bush at his backe. This is it that makes the name of riches so odious in the Scripture, and rich folke so suspected in the world. And this is it that causes many a man to seeke after greatnes, and authoritie, and place, and promotion, that he might be able to execute the lusts of his heart; as many loue to be mending the fire, not because they care for mending it, but because they would warme their fingers. From all this the Apostle reuokes vs to the *doing of good*. This is the substance.

19 The quantitie is, *rich* in good: the qualitie, *readie* and *willing*. In which words he teacheth how to conditionate our distribution; there must be *Plenty* and *chearefulnesse*. First, they must be rich and plentifull, as God hath bene to them. He giues *richly all things*, and expects that we should distribute *richly* againe. This is done, when first we cast our eyes vpon all sorts of good that is to be done: the poore, in extremitie must be holpen: orphans and aged must be provided for: our poore friends that are behind hand: prisoners, and distressed householders: yong tradesmen that want stocks: must be thought on. We must be ready to helpe forward any publike good, Churches, highwaies, bridges, decayed:

decaied : and to contribute to any want. When public contribution for the State is called for, God forbid any man should draw backe. All this belongs to *rich* distribution. Then we must do it liberally, as our state will permit (for the Apostle bids not giue all away, but *communicate* part) and as we shall perceiue the necessitie to be : for God hath promised to *Multiply that we sow, and increase the fruits of our beneuolence. 2. Cor. 9. 10.* and therefore bids vs *sperse abroad*, with a full hand, like a seedsman in a broad field, without feare; *The fruits of our liberality shall be increased.* For the *Lions suffer hunger, but they that seeke the Lord shal want nothing. Psa. 34.* Then thirdly, we must not be wearie, *Gal. 6. 9.* but continue so long as we haue any thing, and increase our bountie as God increaseth our state. We heare many rich complaine of hinderances they haue had, by sea, by debtours, by bad seruants; but I thinke he that hath distributed most, & giuen neuer so much away to good purposes, will not say he is at this day a pennie poorer; but I can tell him it hath made him a pound richer. For as a State politicke, sending leigers abroad to lie in forren kingdomes, doth thereby secure it selfe at home : so, that we disperse abroad, secures the rest at home: the praiers of them that are relieued, and promises of God made to our liberalitie, and the fortifying of our conscience by well doing, shall make our wealth breed and multiplie better then either vsury or miserie. And as he bids be *rich*, so *readie* and *willing* also. *Rom. 12. 8. Let him that shewes mercie, do it with cheerefulnesse: and 2. Cor. 9. 9. Not grudgingly, or of necessitie, for God loues a cheerefull giuer.* No man needes helpe alone, he needes also courage and cheerefulnesse; for want ap-
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palls the mind. Thy gift may relieue his want, but thy louing countenance, and cheerefull words relieue his mind. This, saith Chrysostome, is, *Duplex eleemosyna, & quia damus, & quia hilariter damus: A double almes, when we giue both our hand, and our countenance.*

20 It may be now expected that I should say something to the Citie, and this faire Audience therein, to moue them to the practise of this doctrine: which I would willingly do, if I thought there were any necessitie; but I reade in the Gospell, that when Mary had powred a costly ointment vpon our Sauiours head, as he sate at supper, Mat. 26. 13. he promised that *this she had done, should be spoken for a memoriall of her*: and therefore what is done already, to my hand, and what our carping Popelings, that are alway barking about our almes and deedes of charitie, may see with their eyes, I will not blemish or ouershadow, with new exhortations. To call for more, as if nothing were done, is to vellicate that which is well done. I bid not the Sunne go downe and withdraw his light, I bid it stand still in Gibeon, and stay his light. The testimonies of your readinesse to do good, haue richly shewed themselves. If there be any want, I doubt not but you are daily put in minde. The places prouided for the poore, for aged, for diseased, & such like purposes: the orphans brought vp: the prouision made for many poore scholers in the Vniuersitie; the helpe lent to yong beginners, and poore households; the money giuen to marrie poore maides: the maintenance giuen for diuerse Preachers in this Citie: and other distributions, are your crowne and your garland. Go forward, and still be plentifull in these good workes. What good like to this good? to
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feede the hungry, to cloathe the naked, to prouide for the miserable? Many a poore child is cast naked, by death and pouertie of friends, vpon the world; it weeps in want, and yet knowes not it owne miserie: many a young man and woman in their want, are ready to fall into desperate courses: many an honest housholder doth all he is able, and yet ouercharged cannot rescue himselfe from secret want, pinching debts, heauie sighs. O happie hand that helps here, and happie abundance that supplies all this want: a poore child by this meanes becomes an honest man, and somtimes a great ornament to his countrey: and the distressed are enabled either to overcome, or comfortably to beare their affliction. Make the picture of this Mercie in a table, and hang it in your houses: let it be a virgine faire and louely: her garments greene and orient: a crowne of gold vpon her head, the teares of compassion bolting at her eyes, pitie and ruth sitting in her face. Let her paths be milke where she sets her foote: let plentie lie in her lap, and multitudes of people draw their breath from her. Let her giue sight to the blind, and feete to the lame, and strength and comfort to the miserable. Let the earth giue her all his riches, and the heauens their influence. Let her make the Sunne to shine, the day to rise, the clouds to raine, the earth to be fruitfull. At her right hand place the Angels of heauen protecting, at her left hand all Gods mercies attending. Vnder her feete the diuell and couetousnesse. Let pride follow her in bands; let oppression, and enuie, and selfeloue, and vnlawfull gaines, flie from her presence: and write vpon her breast, in golden letters, *O bona Charitas, alumna cæli, corona soli, hares vite, medicina mortis,*

o bona Charitas.

21 Let me yet put you in minde of some things that possible might be mended. The common prisons of this Citie, they say, are the dens of much mischief: some that haue long lien in them set vp a schoole of wickednesse, and teach the rest impudencie. So that which is Gods ordinance for reformation, becomes a meanes to bring them to further naughtinesse. It were a worke inferiour to no other, if they were continually and ordinarily visited by godly Preachers appointed therunto, that should preach vnto them, catechise them, and see their order, and make relation therof to the Magistrate. Besides, such prisons as haue Iesuites and Romish Seminaries in them, are daily visited by Recusants, who bring their friends with them for conference. And so by that meanes they are seduced, and others confirmed in papistrie: Popish bookes are scattered abroad, and more hurt is done in the prison (notwithstanding the care of the Magistrate) then abroad. They which are in authoritie can tell how to order them better then I; but it were much good to Religion if that generation were a little more restrained. *The King of Meth*, sometime in Ireland, vpon an occasion not much vnlike this, asked one how certaine noisome birds that came flying into the realme, and bred there, might be destroyed; who answered him, *Nidos eorum ubique destruendos*: The way to be rid of them, was to destroy their nests. If you will shew any zeale in rooting out papistry, and desire to rid the Citie of it, the nests and cages where the Iesuits and Masse priests are shut vp, and breede, must be looked vnto: both priuate houses, and the common prisons, where these vncleane birds are better entertained, then

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honest men, and truer subiects.

22 And whereas subsidies, and loanes of money, and other taxations when neede is, are part of those duties wherby the goods and wealth of the subiect is *communicated* to the State; let me say something of that too. It is a thing that wee should readily yeeld to. A good King is no burden to his State, if it be considered that whatsoeuer the stomacke receiues from the mouth, is for the benefit of the whole body. The Magistrate *is eyes to the blinde, feete to the lame, father to the poore*, watchman to the common wealth, *Iob. 29. 15.* whiles priuate men sit in rest, without care or feare of the enemy; which he cannot be, without these things. It is reported that the principall cause of the losse of the Greeke Empire, by the late conquest which the Turke made of the famous Constantinople, was the churlishnesse of the subiect toward their Emperour: the siege was foreseene, and motions were made for contribution toward the repaire of the walles, and certaine militarie charges, but the subiect drew backe, and pleaded want, vntill it was too late, and the Citie lost: what time the Turke entring, and finding so much wealth in priuate mens houses, amazed, lift vp his hands to heauen, and asked what they meant that had so much wealth, to suffer themselues to be thus destroyed, onely for want of vsing it. When I remember the benefits that God gaue vs when he brought his Maiesty in, & his rare constancie in maintaining Religion, and exposing himselfe and his children to the furie of the diuell and his Agents, for our sakes; and when I thinke vpon the libertie that the Gospell and Iustice obtaine vnder him; and when I reade, now and then, in my bookes, of the vast and wo-
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full confusion that many a people liues in, in comparison of vs, I wish that in lieu hereof his gracious Highnes, as long as he liues might receiue all contentement from vs againe. For all wise men know that the welfare of kingdomes flowes from the goodnes of the King. And therefore his Maiestie is worthy of all he hath, and more, and we may with comfort contribute to his charges that we do, and if it were more. And so I come to the last part.

23 Wherein he admonishes touching the end why rich men must do all this, and the state whereto they shall rise thereby: *That they may lay up in store, for themselves, a good foundation against the time to come: that they may lay hold vpon eternall life.* The meaning is, that this is the way to bring themselves to eternall happinesse: for God is righteous, and will reward vnto euerie man that he well doth. *Gen. 4. If thou do well, shalt thou not be rewarded?* He would haue no man thinke that God will recompence euill for welldoing, or forget mercie and compassion. *Deus reddit bona pro bonis, quia bonus est: mala pro malis, quia iustus est; bona pro malis, quia bonus & iustus est; tantum non reddit mala pro bonis, quia iniustus non est:* sayes Augustine. God renders good things for good, for he is good; euill things for euill, for he is iust; good things for euill because he is good, and iust: onely he rewards not euill for good, because he is not vniust. And the way to recouer this reward is to be rich in the worke of the Lord 1. Cor. 15. For by this meanes an entrance into the euerlasting kingdome shalbe richly ministred vnto vs. *πλουσιος ἐπιχορηγηθήσεται.* In steed of these riches we shall be rewarded according to Gods riches. *Aeterna aternus tribuit, mortalia cōfert mortalibus; diuina Deus, peritura caducus:*

sayes Prudentius.

24 This promise auouches three things. First, that there is *a time to come*, an *eternall life*. For many rich are so besotted with the present time of this life, that they thinke there is no other, or if there be, yet they desire it not, but abandon themselues ouer to the present. Thus the rich man, *Luk. 12. I will say to my soule, Thou hast much goods layed vp for many yeares : liue at ease, take thy pleasure :* and *Psal. 17.* Dauid mentioneth some whose *Portion is in this life*; that is, which looke no further: but our Apostle propounds vnto them the time to come, wherof it stands euery man in hand to haue regard: for *as the tree falls so it lyes*, sayes Solomon, *Eccle. 11.* Secondly, he affirms the foundation of eternitie to be laid here, that all such as will enioy the life to come, lay hold vpon it in this life. There is no question of this point. For Abraham tells the rich man, being in hell torments: *Remember that thou, in thy life time, receiuedst thy pleasures; and likewise Lazarus paine: therefore he is glorified, and thou tormented.* And the Apostle requiring them to lay *a good foundation*, implies that the state of the next life followes the state of this, as the vpper building followes the foundation. If we liue well, that is a good foundation, if wickedly and disobediently, that is a bad foundation. For, *Iob 4. They that plow iniquitie, and sow wickednesse, shall reape the same.* This life is the field wherein he must sow that will reape: the vineyard wherein he must labour that will receiue wages: the race wherein he must runne that will be crowned: the mart time wherein he must occupie his talent that will be a gainer: the warfare wherein he must fight valiantly that will be rewarded. *Iohn 9. The night approaches*

proches wherein no man can work. Thirdly he affirmes, that as there is a time & a life to come, the foundation whereof is to be layed in this life: so humilitie of minde, and mercie, and goodnesse, and readinesse in distributing, is the way to apprehend it, and come vnto it: and all rich men thereby haue readie and infallible way vnto saluation. So saith S. Iohn, 1. Epist. 3. 14. *By this we know, we are translated from death to life, if we loue our brethren.* And therefore our Sauour, Luk. 16. bids, *Make you friends with your riches, that they* (your friends by exhibiting your almes) *may receiue* (and make way for you to enter) *into euerlasting habitations.* But, of all other, the 25 of Matthew shewes this most plainly: where our blessed Sauour shall say at the day of iudgement, to the godly, *Come ye blessed, &c.* And this is the reason why almes, and mercie, and all good workes, are so commended in the Scripture, and in the Fathers, and haue those high titles giuen vnto them, because they are the things which God hath appointed vs to walk in for the working out of our saluation.

25 For the better vnderstanding of which point, and that you may see the venime which the Church of Rome hath put into the doctrine of Almes, and all Good works: you must note that for the bringing man to heauen and happinesse, two things must be done: First, Gods iustice must be satisfied, and the price be paid which man, through his sinne, owes to God. For God hauing giuen the Law for man to keepe entirelie, in thought, word, and deede; and man hauing broken this law, by his sinne; the iustice of God is such, that he cannot, now, be saued, till the price be paid for this sinne: and a iust and full satisfaction be made

to God for the breach of this law : the which no man can do by almes, or prayers, or any good workes; but by faith in Christ, whose death and obedience alone iustifieth from the law. But then, secondly, when Christ our Sauour hath reconciled vs to his Father, and eleuated vs into a new state, that our sinnes are pardoned; and obtained for vs the gift of eternall life : yet still we must performe the conditions, and walke the way prescribed in the Gospell. As if the King freely, without desert of mine, at the mediation of another, giue me a place about him, and neuer so much right vnto it; yet I am bound, if I will enioy it, to come vnto him, and do the things that the place requireth : and if he giue me a tree growing in his forrest, this his gift tyes me to be at cost to cut it downe, and bring it home, if I will haue it: and when I haue done, I cannot brag that by my coming and seruice, I merited the place; or by my cost in carrying the tree, made my selfe worthy of the tree; as the Iesuities speake of their workes : but onely my deed is the way that leades to the fruition of that which is freely giuen me. And there cannot be produced a place in all the Scripture, nor a sentence in all the Fathers, which extend our works any further, or make them exceede the latitude of a meere condition, or way, whereby we walke to that, which, not themselues, but the blood of Christ, hath deserued. The Prophet Dauid was a holy man, and mercifull to the poore, yet when he comes to the point of meriting, *Psalm 143.* he desires God *Not to enter into iudgement* with him; for *no flesh is righteous in his sight.* And, that which might giue an end to this controuersie for euer; *Apoc. 4. 10.* we reade *the foure and twenty Elders had crownes vpon their heads,*
but

but yet when they came into the presence of God, to worship him, *They cast them downe before his Throne, and cried, Thou alone art worthy.* Againe, within the same latitude of our workes, the Apostle saith, that thereby *We lay hold vpon eternall life*; because as they are the way, so they giue confidence and assurance to the conscience, and lay, through hope, the ground of saluation in our minde. For as he that keepes the way, is sure to come to the end; so he that perseueres in the way of a good life, is sure to come to eternall life, and hath confidence, not because he thinkes his workes are worthy, or deserue it, but because he knowes they are the way. *1. Ioh. 3. If our heart condemne vs not, we haue confidence toward God.* Saint Ierome writes of Hilario, a holy man, that when he died, and felt a motion of feare, he checkt himselfe, *Egrederet anima mea, egredere; quid times? Septuaginta prope annis seruisti Christo, & iam times? March on my soule, and set forward willingly: why fearest thou? these seuentie yeares thou hast serued God, and wilt thou be now afraid?* For as in a clocke, the finger makes not the clocke to go, but the clocke it: and yet it shewes how the clocke goes within. So our workes. And as, after a long sicknesse, when a man feels his stomacke come, his strength, and sleepe to amend, and his fits to abate; he beginneth to conceiue certaine hope of life: euen so our workes are the signes of our election; and the forerunners of saluation, whereby we lay hold on it by hope and faith, and walke toward it. This is the Apostles meaning.

26 Let vs come to some application of it, and so end. When the foundation of eternall happinesse is to be laid in this world, by liuing godly; and such as will enioy

enjoy heauen must lay hold vpon it in this life; they much forget themselues, that, by liuing in sinne and wickednesse, lay the foundation of their owne destruction. For Iob saith of euery wicked man, 20. 11. that *His bones shall be filled with his sinne, and it shall conch downe with him in the dust,* and 1. Ioh. 3. 8. *Let no man deceiue you with vaine words; he that doth wickedly is a wicked man, and of the diuell.* Euery man thinkes to haue eternall life, and yet few lay any foundation for it. If euer it were a time to cry out of sinne, this is it, wherein the Preachers may say with the Angel in Zach. 1. *We haue gone through the world, and behold all the world sitteth still, and is at rest.* And it cannot be said of vs, as it was of the Amorites, that *Their wickednesse is not yet complete: Gen. 15.* For we see sinne to be of that eleuation, that there is scarce left any roome for the mercie of God to helpe vs. There are foure things that shew sinne to be complete, and nothing wanting but the terrible iudgements of God to be daily looked for. First, when the sinnes are great, like the sinnes of the Gentiles, Atheisme, whoredome, Sodomie, bloudshed, oppression. These are crying sinnes, and there are no greater. Secondly, when they are so generall that all sorts are wrapt in them. In Sodomie there were not *Ten good men, Gen. 18. but round about, from the young to the old, they followed wickednesse, Gen. 19. and Gen. 6. 12. All flesh had corrupted their way vpon the earth.* Thirdly, when it is done openly without shame or feare. *Esay 3. 9. Their countenance testifieth against them; they shew their sinnes like Sodomie, they hide them not; like Absolon that Lay with his fathers concubines in the sight of all Israel. 2. Sam. 16. 22.* Fourthly, when it refuseth all

all admonition and reformation, and no Preaching can beate it downe: like the old world, that an hundred yeares together, all the while the Arke was in making, despised the preaching of Noah: and like Babilon. *Ier. 51. 9. We would haue cured Babel, but shee could not be healed.* The sinners of England are of this size. Let it be written with a pen of iron, and the point of a diamond. *Ier. 17. 1. No sinne so great but it is among vs; and that which is greater then the greatest, the greatest sinnes are, many times, either least punished, or not at all.* And the course of sinne is so generall, that he begins to be counted very precise that will not sweare and swagger with the worst. But if any man cleaue, a little more then ordinarie, to Religion, that scarce sutes with the ciuilitie of our time. And our sinnes are so open that I must say with Bernard, *They are become the fable of the world:* that if we should not speake of them, every man might call vs the grossest dissemblers of the world. *Would God the Noahs of our time had left vs any peece of a garment to couer them.* Neither will they endure reproofe, but are iustified, and affront the Pulpit, that the greatest Bishop in the kingdome shall be censured if he deale with them. Yea the torrent of these things is so strong, that it seems manifestly to tend to the dissolution of all humane societie. Three things maintaine society, Religion, Iustice, and Order. Religion is pitifully violated by Atheisme, blasphemie, heresie, horrible profanenes. The Stages now in this city, wo is me that I should liue to see it,ASSE the Scripture phrase as commonly, as they do their Tobacco in their bawdy houses. Iustice is destroyed by oppression, rapine, bribery, extortion, partialitie. That of the Prophet, *Esay*

59. is verified: *Iudgement is turned backward, & Iustice stands aloofe: for truth is fallen in the streete, and equitie cannot go.* O the pitie of God! If truth had fallen in the desert, it had bene no maruell: but that it shall fall in the streete, where so many go vp and downe, and none to helpe it vp; and be so wounded with the fall that it should be lamed, no vprightnesse, no plaine dealing, no truth among men; this is lamentable. Gouernment and order is profaned by contention, by contemning the Magistrate, by whoredome, incest, sodomy, pride, drunkennes. These things are too manifest: & all that are guiltie must make account, when they haue run their race, that there is a heauen & a God, whom it will be a woful thing to lose for the base pleasures of this world. And in this passage I value all men alike, of what cloth soeuer his coate be made: he that layes the foundation with firework, must look, in the end, to be blown vp. The great Nobleman, that thinkes God hath made him greater then others, for no purpose but that he might be bolder to sin, then others: the wealthy Gentleman that turns towns into sheepe walks; sell Benefices for ready mony: contriue hospitality into the narrow room of a poore lodging taken vp in the Citie: that subuert the strength of the land by vnreasonable renting the tenants: the Iudge that takes bribes, that iudges for fauour, that vpon the bench makes lawes, and iustice, and religion, stoope to his lust: the Lawyer that pleads against the right, leades Iurie into periurie: spends Sabbath after Sabbath among clients, openly defying God to his face thereby, and protesting that he loues his fee better then Gods ordinance: the sharking Officer that receiues bribes, & spares neither the King nor the subiect, but sucks from them both what he can; and the Clergie

Clergie man too that failes, either in life or teaching: or labours not effectually to feede the flocke whereof the holy Ghost hath made him Ouerseer: for all that are such as these, and all whatsoeuer that lay the foundation of sinne, must needs build vpon condemnation. And albeit my words may worke no great impression, yet afore any man can deny this to be true, he must turne Atheist, and be certaine that my Text, and all Scripture, is false; and that there is no God, nor heauen, nor hell torments. A hard point to settle in the minde; yet if it be not so, all that liue in this vngodly sort shall perish eternally. For God in the Scripture hath said it, and all the holy men, from the beginning of the world to this day, haue beleeued it.

27. The seruants of Christ, who by their obedience glorifie his name, shall do otherwise: whom againe and againe I exhort to go forward in laying hold vpon this eternity: let no tediousnesse of time or labour wearie you; let not the snares of this present world intrap you, but looking on Iesus Christ the author and captaine of our faith, runne with patience the race that is set before you, that the sence and loue of this present world rob you not of the hope of the world to come. Looke vpon those, who, in all ages, haue taken this course: the Prophets and Patriarkes, Apostles, and Christians in times past, and as wise and noble spirits as euer liued; whom this world could neuer deceiue, the pleasures thereof could not surprise them, nor all the greatnesse therein transport them; they onely attended vpon God and the good which he set before their eyes: they trampled vnder their feete all that, whatsoeuer it were, that could not be vsed with godlinesse. They liued iustly,

soberly, charitably, chastly, vprightly among all men: they called vpon God, were zealous for his word, fought not themselves but the cōmon good of Church and State, & only inquired how they might glorifie his name that so mercifully redeemed them with his blood. Me thinkes I see them mounting themselves about the cloudes, and trampling vnder their feet, all the vanities of this world; and with their hands waisting vs toward them, and calling alowd vpon vs to follow them, and hasten away, that the loue of riches, and pleasure, and ease, & security, intercept vs not. They are gone before vs, and being crowned liue in the ioyfull society of holy Angels and the blessed Trinitie, where the chiefe of their ioy is, that they are deliuered from this wretched world. O happy life that shall neuer see death, nor heare any more the temptations of this wicked world: that shall lay all these things at our feet, and shew vs him that hath conquered them: where all this riches, and power, and greatnes, and abundance, and pleasure, and euerie worldly ioy, shall haue no vse; but God himselfe shall be all in all; and such as haue renounced these things, or cōuerted them to the seruice of God, shall for gold haue immortalitie, and for the pleasure of sin reape ioy and eternitie with God for euer: and that happinesse which the soule of man either most desires, or is most capable of. The fruition of God shall be their meate and drinke: the glorie conferred vpon them shall be their apparell; their delight, the society of men & Angels; the ioy of their hart, the depth of eternity. And now o Lord our God the mercifull Father of all that seeke thee, inspire our hearts, put backe the world, the diuell, and the

at the Spittle.

85

the flesh from vs. Ioyne vs to thy selfe now in this life
by grace, and then in that life by glorie for Christs sake;
to whom with the holy Ghost, in the vnitie of the
Trinitie, three persons, and one immortall
God, be rendred all honour, and
glorie, and thankesgiuing
now and for euermore.

Amen.

FINIS.



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